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DOES INDISCRIMINATE TRUTHTELLING AID IN THE PROGRESS OF MANKIND?

An Address by Willard J. Hull at the First Spiritualist Church, Columbus, Ohio, April 24, 1898.

Is the indiscriminate truth teller in a paying business? Is there such a thing as too much truth? Or, to put it in another form, ought one to speak the truth at all times and under all circumstances?

In answering these queries I trust that I shall not be understood as advocating falsehood because I may hold that the truth ought to be, at times, withheld. No advocate is required to make it plain that men can't get a living or do business in the mercantile world and tell the truth.

Columbus would be chaos if even one-half the business men on High street began to do business on a truth basis. We know this. And I don't mean to say that these men are willful liars. They are not falsifiers from choice. It is with them as it was with the poor old farmer's blind horse, not their fault, but their misfortune.

But I am not here to set forth a homily on conventional lies, and it may appear strange that a speaker should come before his audience with the question, Is there too much truth, or ought the truth be always spoken? But this is the burden of the idea I am at present wrestling with. We speak much and I think carelessly and thoughtlessly of things that might better be left unsaid.

In the first place we are to ascertain what is truth; after that the question narrows down to individual conceptions of it, and these will be found to hinge upon various things which have their base in racial qualities, climate, food and soil. What is truth to one person or one nation is non-truth to another, so that in the query before us we can go no farther than the qualities named as they appear in the moving forces of the American continent—and even here the fact obtrudes that much of oriental and other phases of thought in Europe and Asia and some portions of Africa are to be found here.

What, then, is the truth? Webster defines it as the quality of being true, exact correspondence; exact adherence to a model; accuracy of adjustment; exactness.

Wallaston, in his Religion of Nature, gives us a terse definition, as: "Those propositions are true which express things as they are; or, truth is the conformity of those words or signs by which things are expressed, to the things themselves."

It would appear, then, that no discord ought to obtain amongst men on the constitution of truth. But there is this discord, and I may say that it has produced all the wars, all the horrors and sorrows that have accompanied the evolution of the human race.

To a mind ordinarily harmonious the causes underlying these antagonisms are easily apprehended. If the old Greek philosopher was right when he said there is but one sin—which is ignorance, then we are on the track of those causes which today render it unwise to speak the truth. Jesus, too, was not unaware of this racial quality which arms itself against the truth, for he told his disciples to be careful how they cast their pearls before swine lest they turn and rend them. He meant that it was unwise to speak the truth to those whose minds were not ready to receive it. He knew that the truth is gauged by the powers to conceive it. If you talk to a child and use algebraic signs

to convey your meaning, the child will not understand you. It is with the child as it is with persons who every now and then beseech me not to use such big words in my discourse because they have to consult their dictionaries, and it is inconvenient to do so.

Now before we can arrive at truth we must bring into play that faculty with which we adjust the phenomena of things with the senses which cognize them. We call it reason. Without reason we can not know truth, and just in the proportion that reason is neglected truth becomes objectionable or misunderstood, as the case may be. This is determined by prejudice, that bias which shapes the mind for its interpretation of phenomena. Where prejudice is highly dominant, reason is clouded and truth is objectionable. Where prejudice is only slightly developed and reason at a low ebb truth will not be understood.

Now a fact is not necessarily a truth. There are true facts and there are false facts, as for instance, "The bloody fact will be avenged," which I take at random from Milton's "Paradise Lost." It is a fine distinction which separates the truth from the fact in the above quotation, but it is to be found by observing that truth accords with that which is good. War is not truth, but it is a fact. Vengeance is not truth, but it is a fact. Truth can not be confounded with that which militates against goodness. Goodness is the positive force of all things. Things are because goodness is. "I am, therefore God is," is another way of expressing the thought. Intelligence lies at the beginning of all things, and the truth of things is in that concept of the mind which discerns the positive good in them.

Hence it comes about that so much confusion exists in the world. Men discern things and their interpretation of them is seen in the diversity of opinion and belief, and this discernment rests wholly on the training of the mind—the training itself the effect of discernment handed down from generation to generation.

You will, I think, observe at this juncture what I mean when I say that it is the height of foolishness to herald truth from the housetops and parade it in public places. The Christ spake a glowing truth when he said: "Where two or three are gathered together in my name, there am I also." If you are conversant with the ways of philosophers and teachers you are aware that they always have a few chosen ones to whom they discourse. Knowledge is not a reservoir. It is a cell, and knowledge has come down through the ages because the teachers of it were chary to whom they imparted it. Socrates had a chosen few to whom his great discourses were given. He spake the truth because he was good. Epictetus and Aristotle and Marcus Aurelius and Jesus had their disciples, a few who were worthy, who could understand the truth, and even they suffered persecution and martyrdom because they did understand it.

Truth is the universal solvent of thought forms. A thought form is any completed system by which men are governed and controlled. Calvinism is a thought form. Lutheranism is a thought form. All

systems of moral government are thought forms. Changeless order does not necessarily belong to them, although they may lay claim to changeless order. The seasons are changeless order. You would not pit Calvinism against the diurnal revolution of the earth. I said that truth is the universal solvent of thought forms. It acts upon them as the newly discovered solvent, fluorine, acts upon all substances except the diamond, and gold, and platinum, that is to say, it dissolves them as readily as water does sugar. But some substances rebel, as for instance, water, which, if a bit be thrown into it, hisses like hot iron. Likewise some of the thought forms into which truth is introduced hiss and foam and somebody is liable to get hurt before the reduction is accomplished. And here is the foolishness, it appears to me, of speaking the truth, or of telling too much truth. The question is, is it better that men should slaughter each other because some philosopher has committed the indiscretion of telling them the truth? Or is it better that they be left to their ways and relegate the matter to the slow processes of evolution? Galileo, when brought to the feet of the conservator of a great thought form and was told that the earth was a flat plane, square, and that the sun rolled around it every 24 hours, and that if he persisted in maintaining that it was not so, that he would be killed, quite philosophically, it appears to me, denied the revolution of the earth. Now here was the truth, and the fact in a striking posture before the world. Galileo withdrew the solvent and the hissing ceased. To my mind Galileo was true in both cases, true in his hypothesis and true in his recantation. He made the mistake that all other teachers and philosophers have made, but he corrected his mistake before he lost his head. The truth was not lost, you observe, because every fourth-grade schoolboy knows now that Galileo was right and the thought form wrong. Galileo told the truth at the wrong time. He told too much truth.

You will find, if you search it out, that all martyrdom is synonymous with truth-telling. No falsifier was ever martyred. Of course all martyrs have been such because those who used their philosophy for the purpose of inventing schemes to torture them thought they were falsifiers, but the truths they spake have been known long after their martyrdom, and when their judges and persecutors had for the most part been forgotten.

It has been for a long time a question with me whether martyrdom should be held in reverence or scorn, and I have about concluded to adopt the latter horn of the dilemma.

There is a trite adage to the effect that discretion is the better part of valor. Much of the martyrdom of the world has come about through an overabundance of enthusiasm, which is a phase of psychology, and belongs to auto-hypnotic suggestion largely, and has its basis in figments of the imagination.

The difference between vengeance and martyrdom is slight. The crusader is as likely to be a tyrant as a martyr, depending on the circumstances of his case. The difference between Constantine and St. Stephen, for instance, was one of fortuitous circumstance. Stephen was stoned to death because he was weaker than his persecutors, while Constantine, no less an enthusiast, took an army and conquered the enemies of the new truth and made it the religion of the Roman empire. Constantine was a tyrant, but he would

have been a martyr under different conditions.

Is it better to be a live tyrant than a dead martyr? As between Stephen and Constantine, which performed the greater service? Both sought to establish more truth than the world was ready for, that much is certain because the slow and painful strides of intellectual development will not be thwarted by untoward truths. If I were to go to Zululand and attempt to speak the truths of Spiritualism I should expect to be killed, and perhaps such a fate would be merited.

I am not prepared to say that there are not a few Zulus right here in Columbus who would at least desire to kill me were I to attempt to tell them the truth. Now is this desirable?

I hold that the ammunition department is as important as the line of battle. The bullets are as thick, and perhaps thicker, in the ammunition wagon, as they are on the battlefield. A masterly retreat is sometimes a greater achievement than the carrying of a fortification. The point I am getting at is whether it is wise at all times to place oneself knowingly in line with death-dealing missiles when no good, present or remote, is to be gained by it? I think the question answers itself. I am not making a plea for the coward. The coward's refuge is death, sometimes, for it is easy to die. It requires pluck to live, and therefore life should not be thrown away on nor for cowards. It is cowardly to oppose truth, yet this is being done all the while, and no one thinks of stigmatizing it as it deserves.

The main contention of the present address and toward which I have been leading you, is the disparities of life which, under the moving forces of concurrent evolution can not be removed. I mean disparities of the intellectual and moral life. Physical disparities such as pertain to the subsistence and perpetuation of life will become removed as men and women outgrow the artifices of savagery. There need be no disparity in opportunity to live and enjoy the full fruits of individual labor. There is and must be in the nature of things equality of opportunity, but there can be no equality of mind, of genius, of virtue. In this respect a decree as inexorable as planetary motion has fixed variant degrees of vibratory action. Hence there must be teachers and prophets. There must be those above to show the way to those below. Diffuse all the knowledge the world of mankind contains today and some men will be wiser than the rest tomorrow. It is the conservation of wisdom I am seeking to show you, and it lies in silence. If a noise is to be made go into the cloisters and pick out a few fishermen and speak to them. Were it not an impossible condition, a hopeless prospect, if it be that the world possess no teachers? Yes. But while old earth continues to turn on her axis the sun will gild the mountain top before it lights up the plain and the valley. Hence a loving law of disparity—the real law of improvement—grades the various orders and planes of intellectual, moral and spiritual development. The wiser the few in one generation, the wiser will be the multitude in the next. There is in every department of human effort a modicum of knowledge which the masses, unacquainted with the field of inquiry, cannot bear.

One of old told his disciples that there was much to be imparted to them, but that they could not bear it. And if that be so with reference to one's chosen disciples, how much more can it of right be urged with reference to the world! We must have this certainty fixed in the mind. The truth

will come uppermost, and it requires no defender.

If a man dispute that which I know to be the truth, wherefore ought I to murmur? 'Tis he who must have a care lest the end whereby he reaches truth will not justify the means. For the truth is not mocked and the judges are judged by their own judgments. Know ye, then, that those who have the truth are like unto him who has a diamond. It is irreproachable and can not be contaminated albeit the clay and rust obscure it. When the clay and the rust are removed the diamond gleams. Tarnish is not of it, although tarnish may be upon it. So truth takes its own way and he who is of it is not required to fret when others say it is a counterfeit.

Whenever opposing forces come together there is error to be defended. Therefore seek not a dispute about the truth, lest you be judged foolish.

The other day the dean of the School of Theology of Boston university told the conference of the Methodist Episcopal church of Newark, N. J., that Boston is a dangerous place in which to train Methodist ministers, because the pitfall of Spiritualism is there and continually before them. A man high up in the strata of ecclesiastical thought wrote me a short time ago to the effect that of all the fantastic hallucinations of the human mind the notion that the dead can communicate with the living is the most preposterous and impossible. Well, the first steamboat that crossed the Atlantic carried a shipment of books which contained essays and letters proving beyond the shadow of a doubt that steamboats were impossible.

The word impossible has always accompanied the grind of the minority. When ridicule is hurled at the truth the lip curls up and spits minority.

To sum it all up, there is a wanton waste of truth. It is wiser to conserve than diffuse knowledge ill-directed. There are truths connected with Spiritualism which the masses are not ready for and do not want. Spiritualists claim to be wise, but the best evidence of their ill-directed efforts to spread their truths is to be found in parade of exhausted energy.

Do you ask me what to do? I say to you, retire into silence and meditate. Fit the meditation, if it be virtuous, to the act, and go about doing good. I can give you no better council. The real conqueror is he who in the inner chamber of his life thinks out the problems of his being. Does this counsel remove your rostrum, where noise too often drowns philosophy? If it does then so be it. Better feast in silence than starve at a banquet.

There is a time and a place for all things.

The people of this city have sat in these chairs for years and have listened to the voices from this platform, but they have not and can not learn the true lessons of Spiritualism until they shall have risen above jealousies, disputes, and worries and sensations.

Retire then to the cloisters and consider the lillies. Think, and your thought shall be heard—not in a din, but in that sense, tremendous in its significance, which the Christ spake when he said:

"Every man who is of the truth heareth my voice; for I am the way, the truth and the life; and ye shall know the truth and the truth shall make you free; then shall the Father send you another Comforter, that he may abide with you forever, even the spirit of Truth, whom the world can not receive because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you,

and shall be with you. If any man say unto you Lo! Here is Christ or there, believe it not; every man who is of the truth heareth my voice; at that day ye shall know that I am in my Father, and ye in me and I in you."

RELIGION AND MANHOOD.

A Timely Epistle Connecting the Past With Present Struggle.

(By Rev. A. J. Weaver.)

Does religion make men or do men make religion? Does religion produce civilization, or does civilization produce religion?

Not long ago I listened to an essay by a minister which took the ground that Christianity was a supernatural religion, while all other religions were the outgrowth of human progress.

To prove this statement he said: "Look at their fruits. Look at the countries where the most enlightenment exists and they are Christian, while the regions covered by other religions are making no material or intellectual progress." He took it for granted that a nation's financial and mental superiority is the result of her religion.

In the face of this statement I wish to ask this minister and all who agree with him a few questions. If Christianity is the source of national enterprise and advancement and other religions are the cause of a people's lack of progress, why is it that for 500 years the Mohammedan Moors led the world in education and general prosperity? Why does history tell us that in all Mohammedan countries arts and sciences flourished, mosques, palaces and gardens were everywhere seen; industry, commerce, architecture, music, painting, flourished and the sciences, especially grammar, philosophy, mathematics, astronomy, astrology, natural philosophy and medicine were taught in all large towns," while all Christian countries for a thousand years were asleep in the arms of ignorance, poverty and superstition?

It was not because of the people's Mohammedanism, but because of blood. Why was not Moslem prosperity continued? Why are not Mohammedan countries today equally advanced? It was continued until the Mohammedan religion fell into the hands of the Turk. Then progress stopped. There is stagnation today because the Turk is lacking in the spirit which aspires.

Another question I wish to ask. If it is Christianity which has given to England, Germany and America their advanced position, why has it not done the same for Spain, Mexico and the South American states?

If it is replied that it is because they are Catholic, instead of Protestant, I ask why are they not Protestant? Why have they not broken their chains as did the northern countries? It is because they lack in manhood.

Armenia has been a Christian country since the third century, and in all that make for national prosperity it is not one step in advance of its Mohammedan neighbors. The Nestorians occupy the eastern part of Kurdistan; they are entirely illiterate, cruel and treacherous, and not any farther advanced in civilization than the Kurds who massacred the Armenians, and who are their neighbors. And the Nestorians are Christians and have been for 1,500 years.

Abyssinia is a Christian country and has been since the fourth century, and yet history says its people are rude and barbarous, engaged in nu-

merous wars and accustomed to bloodshed."

Is Christianity to be held responsible for this? No. The cause of it is in the national traits of character. In the blood. In the people's native qualities. They are not born right. They are naturally low.

Do we not now see why England and the Germanic states threw off the Catholic yoke, established religion on the basis of greater freedom, gave birth to discoveries in science and philosophy, and built up nationalities of wealth and power? The reason is evident. They are a different race of people from the Spaniards. Germanic blood is in their veins.

Why is the United States so much superior to the South American states? Because Spanish blood is inferior to Anglo-Saxon. Any people that will consent to live enslaved to a religion, to a pope or a potentate and make no attempt to rise, break their chains and be free show an inherent weakness.

Why was not Jesus content with the Jewish religion? Because he had outgrown it. He became too large for it. That religion answered for inferior men, but not for men like Jesus.

The early Christian church was divided into two warring factions. The faction at Jerusalem wanted it to be a Jewish sect, and that no one should be allowed to join except he first be circumcised and become a Jew. But Paul rebelled. His religion must rise above races and classes and include Jew and Gentile, bond and free, male and female. Paul made Christianity a universal religion.

Why did Luther, Zwingle, Melancthon and others break from the Catholic church? Because these men belonged to a higher race of people than the Spaniards, the Italians, the Russians, the Armenians, the Abyssinians.

Why have the Christians surpassed the Chinese in material and intellectual progress? Not because of their religion. There is nothing in the teachings of Jesus to stimulate material progress such as ours, based as it is upon the accumulation of wealth. He declared it was scarcely possible for a rich man to be saved, and the rich young man who came to him he said, "Sell your property, give its proceeds to the poor and come, follow me."

The same is true of education, which is the most important factor in modern civilization. It was said of Jesus, "How can this man teach, never having learned?" Not a word did Jesus ever say in favor of education. Nowhere did he advise the building of school houses where children could be taught. The disciples he selected were illiterate men, and he told them when they spoke God would tell them what to say. He lived in an age of universal ignorance and condemned it not. We might as well expect apples growing on a pear tree or "figs from thistles" or chickens to be hatched from robin's eggs as to think of our modern civilization, with its ostentation and show, with its gilded wealth and grinding poverty, with its sciences and philosophies, its inventions and discoveries growing out of the simplicity and utter unworldliness of Jesus. It would be just as reasonable, even more reasonable, to expect such a civilization to spring from the great Confucian lawgiver, because he was a scholar, a statesman, and a man of the world.

Chinese civilization differs from European because European blood does not flow in Mogul veins. Had England accepted Mohammedanism instead of Christianity and had the Turk accepted Jesus instead of Mohammed, does any scholar living have the least idea that England would be what Tur-

key is and that Turkey would be what England is?

What did Christianity have to do with Newton in discovering the law of attraction or with Copernicus in finding the heliocentric system of the universe, or with Galileo or Kepler or La Place or with Wallace and Darwin?

Read the history of science and it will be seen that whenever Christianity did do anything or say anything concerning the discoveries of science it was to oppose them. Not a few times has Christianity put itself directly in the pathway of scientific research and used all its power to intimidate and discourage scientific men in their labors.

Religion, wherever it exists, whatever it is, becomes finally in any country what the people make it. Christianity in the hands of the Abyssinians or Nestorians becomes a great system of most gross and debasing superstitions, as bad as is Buddhism in the hands of the Afghans or Mohammedanism in the hands of the Kurds. Christianity in Armenia is one religion; Christianity in England and Holland is another religion; Calvinistic Christianity is as unlike Unitarian Christianity as a Moslem is different from a Confucian.

Spiritualism with a low and unprogressed people becomes witchcraft, becomes a wonder show, becomes an amusement, becomes what its believers make it; Spiritualism with high-born souls becomes a revelation of truths concerning life and spiritual light that elevates and blesses, that enriches and purifies, that helps a soul in its endeavors and its aspirations for higher conditions.

A. J. WEAVER.

Old Orchard, Me.

THE CHRIST SAID, I BID YE LOVE ONE ANOTHER.

"Seventy years ago a young girl, Margaret —, was abandoned on the street of a small village of the Upper Hudson. She became the mother of a line of criminals and her progeny has cursed the country ever since. Its records show 200 of her descendants have been criminals. In one generation of her unhappy life there were 20 children. Of these, three died in infamy; seventy-nine served in the state's prison for high crimes an aggregate term of 50 years, while the others were frequently inmates of jails, almshouses and penitentiaries. Of the 900 descendants through six generations from this wretched girl a great number have been idiots, imbeciles, drunkards, lunatics, paupers and prostitutes, and 200 of the more vigorous have been on record as criminals. This neglected child has cost count authorities in the effects she has transmitted hundreds of thousands of dollars in the expense and care of criminals and paupers, besides the untold damage she has inflicted upon property and public morals. Who can imagine what might have been the difference in results if some loving hand had been reached out to lift this unfortunate child and placed her where she would have been trained mentally and morally?

The misuse of reason for betraying a whole people often results in loss of that reason; for the content of many minds directed to one pairs its use—breaks its force—destroys its individuality. A man robs his people suffers like himself for his ill-gotten gain. The nature's punishment; formerly understood as a direct visitation from God. But the effect remains the same.

THE LIGHT OF TRUTH.

MISCELLANEOUS.

PLAIN TALK.

Besides enclosing a P. O. order for a subscription to the Light of Truth, and a copy of Prof. Loveland's "Essay on Mediumship," the undersigned writes under the above caption:

"Our personal acquaintance with Brother Loveland has added much to our pleasure and intellectual advancement; in fact, we deem him our highest mortal authority upon that which pertains to mediumship and the laws governing intercourse between the two worlds, all the result of a penetrating mind judiciously applied to one especial branch of science or philosophy. But in regard to his appeal for a declaration of principles, as a theological shroud, for said philosophy, we feel the grand old veteran is ringing the wrong bell if he expects to call up the thinkers of today. The progressive element is not camping along that 'phone line.

In former generations it was an easy matter for creed-makers to throw out a dead line and corral their followers within its limits, for their own profit and aggrandizement. But the independent thinkers, reasoners and investigators of this generation, who are blazing out the dim paths of truth, can not be induced to pander to creedal sophistry simply to help build up another deadlock for thought evolution, and open up another field for man-ordained vampires to live in luxury off the sweat of deluded brows.

It requires but a peep into history to realize that the spirit phenomena of 1800 years ago was throttled and woven into a veil that obscured light and liberty from Christendom for more than a thousand years. The priestcraft of today is no less cunning and crafty than that of two thousand years ago.

We claim that spirit phenomena and communion with spirits are as much a part of universal law as is the law of gravitation. If so, why call in the paraphernalia of creedal dogmas to bolster up a scientific fact? Did scientists call in the grave-clothes of creedism to establish the fact that gravitation and growth were in harmony with natural law?

Within the last three centuries scientists have revolutionized the thought and knowledge of the world's people. Did they accomplish this by entrenching themselves within a creedal limit and pandering to the whims of ignorance? No, each investigator followed his own ray of light; and as he found and demonstrated truths, he threw them out to the world for the benefit of those who were ready to receive them.

Scientists, nor even Spiritualists, who have emerged from the past, consider spirit phenomena entitled to any more religious devotion than is the growth and blossoming of the lilies of the field. Each is the inevitable result of certain forces and conditions; so, because it could not be otherwise. Then why select the one branch of nature's functional forces and surround it with mysterious rites? The inconsistent and bewildering theories regarding the philosophy of life, as associated with all forms of worship, has led nine-tenths of the people to doubt a continued existence. To surround the phenomena with the rites of religious worship that will place it in competition with Christianity is to invite from every pulpit epithets that all flowers and blossoms are either mere delusions or the work of the devil.

Had Modern Spiritualism made its

debut before the world was encased in a theological shell, scientists never would have stopped to investigate it. But as a result of its humble, independent advent, they have not only extended to us the right hand of fellowship, but the majority of the world's leading scientists have investigated its claims and have accepted them as truths.

In proportion to the creed element infused into Spiritualism, in just that same proportion do the guardians of light, liberty and knowledge lose interest in its brotherhood; and when it shall have gravitated to the level of Christian churches, restricted by man-made creed and dominated by a priesthood, then what will become of such distributing offices as the Light of Truth and the Progressive Thinker, with their score or more of brilliant contributors, each following his or her favorite theme and each contributing his gleamings of truths to those intelligence centers, from whence they reach the hungry minds that await their weekly visits?

We say that no religious creed, political platform or crowned head can ever swerve the aspirations of your contributors from their favorite peep-holes through which they have chosen to search for nature's modus operandi. And when so-called Spiritualism passes under the creedal cloud, then all such enterprises as yours must chose between keeping in the middle of the river which empties into the ocean of knowledge, or of lodging in the drifts of dogmas that line the shores of time.

As educators of the great mass of common people the Light of Truth and the Progressive Thinker have no peer in the world's history. Free as they are from creedal or political limitation, each with its army of admirers and contributors, gathering the long hidden germs of knowledge and through those avenues sowing them broadcast to alight in receptive soil. The cost of both papers is nominally nothing—less than four pennies per week—less than one cigar per week, less than one glass of beer per week, while the flashes of light emitted from Charles Dawbarn's three articles in late issues of Light of Truth alone would be prized higher than a lifetime's subscription by any mind capable of fathoming their depth.

We admit that it would be easier and more remunerative for some could they be branded "Rev." with salaries guaranteed, than take their chances along with those who are inspired from higher realms. But the demand for whose messages keeps them hustling.

Now the all-important question still remains: Would it be wise from a progressive basis to permit the former to lay off the greater portion of the Spiritualist army, that has for fifty years been sailing along smoothly, to strand it upon a credal bar for perhaps another thousand years?

We hope the reader will not deem us arrogant in thus plainly outlining our views—for they are not ours alone. We are voicing the sentiment of almost a score of our personal acquaintances, earnest, intelligent students of A. J. Davis' writing, away back in the fifties, at a time when nature's forces were being dubbed with an appendage of ism, and who are now standing with bended forms, whitened locks and sad hearts, watching the creedal spider, again weaving its treacherous web around the beautiful philosophy of life.

VAN WILLITS.

New Boston, Ill.

To be known as a liberal man is often a bait for human sharks to pounce upon.

PEARL OF THE ANTILLES.

Oh! Haiti! brave Pearl of the Antilles,
Fair Isle most beautiful and grand—
Long hast thou won the Goddess Freedom,
And shall she see thee longer stand
Heave, loyal sons of fair Columbia
Respond! To arms! while starving Cuba
For liberty looks to this far land.

Then rouse! resolve to free a people—
Behold them struggling for the right;
Dethrone the queen, proud dastard tyrant
Who dares to rule by feudal might.
Release the poor reconcentrados,
Avenge the gallant martyr Maine boys—
Then will Cubans win their fight.

Spain! heartless, outcast, curse of nations,
Ignoring Justice, oh! how long
N'er since the dreadful reign of Nero
Such fiendish holocaust of wrong.
Then forward march! fight with brave
Gomez,
Sustain his faithful band of heroes,
Make his vallant army strong.

War! now must wage till proud Sagasta
Shall humbly beg or bite the dust;
Shot hurled like hail, till brutal Blanco
Disarmed, receives chastisement just.
Then will the Dons, debased marauders,
For aye be driven from her borders—
Scourged and driven from the west.

Bull-fighting Spain! breath more polluting
Than leper filth, or adder slime;
Her deeds disgrace historic pages,
Dark stigma on the scroll of time.
Proud, ignorant, depraved and vicious,
Lewd, base, debauched and superstitious,
Treachery, one leading crime.

Brave men to arms! defend "Old Glory,"
Like General Lee, hold colors true;
Grandsons are ye of Pilgrim Fathers—
When sore oppressed, with numbers few,
Forthwith they rushed, from every station,
Fought, bled and died to found a nation,
For our flag—red, white and blue.

"The Maine, Remember," oh! Remember!
And make the Butcher Weyler quail;
Wrench all old parties ties asunder
Till Cuban patriots shall prevail.
Great Hectacomb! Havana's harbor;
Punish that most appalling murder—
Let great bombshells rain like hail.

Strike! heroes, strike! for Cuba Libre,
In peace her ensign then shall wave—
No more patriots pine in prison,
Nor longer man be held a slave.
No more vile beast fair maid outraging,
No more poor wives and children starving,
All the people free and brave.

Then rally! till this new-born nation
Shall, blest in basket and in store,
With joy unfurl her star-crowned banner,
Destined to wave on every shore.
Then will the bright Pearl of Antilles,
Gem-clad with happy homes and villas,
Tribute pay to Spain no more.

B. M. LAWRENCE, M. D.
Indianapolis, Ind., April 25, 1898.

HOW THE JAPANESE SLEEP.

When night comes beds are prepared, says K. Mitsukuri in The Atlantic. Bedding is brought out from the closets where it has been put away during the day. One or two large thick futons, or cushions, are spread directly on the mats of bedrooms, and coverings which look like enormous kimono or clothes are spread over them. Every traveler has told of the pillow made of a wooden box with a little cylindrical cushion on top, but this kind of pillow is going out of fashion. Softer cylindrical pillows, made by stuffing a cloth bag with husks of buckwheat, are now more commonly used. In the summer it is necessary to have mosquito nets, which generally inclose the whole room.

As a rule, Japanese families retire early. Ten o'clock is about the average time. Eleven is considered late. A function that begins at 9 or 10 and lasts till the small hours of the morning fairly staggers the Japanese. "Why," they say, "even ghosts, who are comme il faut, retire by that hour."

LIFE IN THE STONE AGE: A HISTORY OF ATHARAE—An outline history of man written through the mediumship of U. G. Figley.



DR. G. N. HILLIGOSS.

The subject of this sketch is a physician and surgeon of the Ann Arbor school of medicine, and has devoted 30 years of his life to a successful practice; but of late, compelled to abandon the same on account of bodily ailments and failing eyesight, which would not permit a continuance of the arduous duties incident to his profession. He served three years as a private soldier in the late war, and participated in several severe engagements. He was born in Rush county, Ind., and is now 59 years of age. Became a Spiritualist 16 years ago, and has been an untiring worker for the cause ever since, heartily co-operating with his wife in pushing to a successful conclusion the Temple enterprise at Anderson, Ind., their home. He is gifted with inspiration, and intends in the near future to make public use of his mediumship, and answer calls to serve societies as a speaker.

HEART-THROBS IN PROSE.

He who has prejudice can readily believe it. Such make easy victims for liars.

Insinuation is the touchhole of slander's powder magazine. Imagination does the rest.

Exact justice knows neither partiality nor prejudice—neither favoritism nor animadversion.

Persons who are prejudiced on hearsay must need it as a stimulant to their own ill feeling—like inviting like.

Envy is at ease when avarice is defeated, but aroused to malicious activity when overfed. Envy is the bane to many a poor soul's happiness.

Love weeps when uncharity runs riot; and yet we talk about brotherhood. Oh, where does forgiveness come in under such circumstances?

Self-love requires flattery as a tonic to offset the ill effects of nature. The grateful, generous or charitable do not need this, as nature favors them with smiles.

Those who make themselves liable to censure—if but in thought—always feel the want of sympathy or praise to offset nature's frown. Be good in heart as well as on the surface, and no want of human love will be felt. God's love may be had for its like, man reaping what he sows.

As we overcome the temptations of matter, those of the spirit brighten our mental horizon with their superior enjoyments. Few realize the blessings of soul love until selfishness has been trodden under foot. So there are blessings of the mind or intellect which can not be fully realized or appreciated until the passions of the body have been subdued.

LIGHTS AND SHADOWS OF LIFE—Or the Story of a Southern Home. A. K. Ralson. \$1.50.

The World of Psychics and Liberal Thought

The Lyceum, the only paper in the United States published for the children of Spiritualists, deserves more and better support than it is receiving. With a little encouragement Editor Clifford would doubtless make his paper indispensable. Published weekly at 61 Willowdale st., Cleveland, O.

Dr. Carlton Simon, the hypnotist, has demonstrated that the essence of flowers may cause a painful and even fatal contraction of the heart. He has shown that certain perfumes used daily in the boudoir may cause a rush of blood to the head and a cranial agony that indicates nothing more nor less than a coming congestion of the brain. And further, that some of them are capable of producing languor dangerous to weak persons. He experimented last week on a man whom he had first hypnotized by means of a machine which he has invented. The hypnotic subject's senses are more keen than the normal person's. A compound of perfumes, stephanotis, made the subject smile. The fragrance of the heliotrope made the subject weep. Edelweiss greeted the subject's senses next. His face assumed the half-foolish, self-conscious and thoroughly happy look of the lover. He held out his arms to an imaginary dear one. He pressed kisses upon her shadowy face. "I deduce from these experiments that perfumes are injurious. If I had my way I would banish them from the home. According to their nature, they induce an excess of stimulation or of languor. Musk is the most dangerous by reason of its fiendishly stimulating powers. Edelweiss and stephanotis induce languor, while rose and violet are too sedative. Patchouli is almost as powerful a stimulant as musk. Heliotrope is intensely depressing."

Justice Werner, in the New York supreme court, denied an application of Alexander Spencer for a receiver for the Theosophical society and for an injunction restraining Katherine A. Tingley from taking or disturbing papers or archives of the society.

It is found that persons of high mental development have dreams oftener than those who are inferior intellectually, and their visions are more vivid. The more uncultured a man's mind, the more logical are his dreams. Stupid people commonly dream only of what they have experienced in their waking life; the imagination has little play. In a word, dreams increase with the variety and activity of the intellectual life. As a rule dreams diminish in number as old age comes on, and visual images are rarer in later life. It is the young who dream most, and the frequency of dreams seems to be the greatest between the twentieth and twenty-fifth years. Women are greater dreamers than men of the same age, and unmarried women dream oftener than married women. In old age dreams are almost exclusively composed of memories dating from childhood and youth.

A race called the Ainos, inhabiting the island of Yezo, one of the Japanese group, enjoys the distinction of producing women who grow mustaches, equal to those ever worn by any male member of their race. These women are massive in physique and appear to better advantage than the men. They have high cheekbones and are distinctly Caucasian.

I believe in the continuity of life. I do not believe that life ends in any hole in a graveyard. Life is a prairie road. The longer you travel in it the more it branches off; there is no end to it, but the ocean, and there are the stately ships. Of course you come around again to the point of departure, but still alive and you know more. And again the prairie and the sea. I have read what the best books have said on life and death. I have been very curious about the tomorrow of death. I was at the funeral of a blanket Indian. His people buried him. The father of the man who was dead and myself lingered at the grave. And he said: "He is there," pointing down. But he said, "The quiver is there, but the arrow is shot. His ponemah (dream) has gone to the sky." Perhaps some doctor of divinity on Easter Sunday will improve on that. How did that come to that poor savage? God knows how to tell His children the things they need to know.—Rev. Myron W. Reed.

The London Chronicle "sees in the United States an agent chosen by righteousness to avenge the iniquities Spain has inflicted on her colonies."

The whole tangled labyrinth of legal technicalities lies today like a cobweb on the face of labor. These laws can not be harmonized, for they vary in every state. They will be simply abolished. They will become as useless as the cocoon out of which the butterfly has emerged. Their final resting place will be in the museums of the future, and they will be exhibited as the nineteenth century substitutes for rack and thumb-screw—the melancholy monuments of a gold-cursed and lawyer-bitten age.—Casson.

"As the immortal William once said," remarked the prince, "there's a divinity that shapes our ends, rough-hew them how we will." "Really, now, Henry," said the Kaiser, who had overheard the remark, "that is quite clever, but when did I say it?"

Harriet Hubbard Ayer writes an interesting description of Frau Hafner for the New York World. Frau Hafner is a well known psychic healer living in Harlem.

The following comment of Prof. Max Muller's paper on Islamism appears in the Review of Reviews: "The article which the venerable philologist contributes to the Nineteenth Century is fitted to make a deep popular impression. He confesses at the outset that the Moslems 'really excel us on several very important points.' Their middle and lower classes are 'free and yet sober.' 'If I may trust my Turkish friends, no Turkish Mohammedan woman leads an openly immoral life.' A religion that can cure the two cancers of darkness and immorality is entitled to our highest regard."

The University of Calcutta is said to be the largest educational corporation in the world. Every year it examines over 10,000 students.

Religion is the cultivation of a holy life. Now, no life can be holy that does not hold all living forms in sacred reverence, and keep itself free from impure food, actions, thoughts and feelings. Cut-and-dried prayers, and the observance of ceremonials, doctrines and dogmas, no more make the life holy than they make the body healthy. A holy life is evolved only as it is cultivated; and the nourishment of a holy life is Love and Wisdom, not superstition and ignorance.—The Light of the East.

Planets and People, F. M. Ormsby's magazine, is greatly improved.

The new Harper's says that that which is effected in hypnosis "is essentially the inhibition of the upper brain. We switch off the cerebrum temporarily from its command of the body, and allow the central ganglia, under the influence of suggestion, to come to the front in the mental life of the individual. Any rational theory of mesmerism must take such facts into account. On this basis alone is hypnotism to be scientifically explained."

Liquefied air is much richer in oxygen than the ordinary atmosphere is, since in the processes of manufacture and evaporation the nitrogen originally in the atmosphere has been lost more rapidly than the oxygen.

Mr. George W. Walrond is out with a "Practical Guide to the Investigation of Spiritualism, Healing and the Occult Sciences." It is a compilation of valuable data and facts. Price 15 cts. Address Opera House Block, Denver, Colo.

A NOVEL BATH.

The skin needs much attention; it should be kept clean. This is best done with mild soap and water. Persons engaged in unclean occupations should frequently bathe and nearly every person should bathe once in 24 hours; the scales of the cuticle, which are constantly thrown off should be removed. In some parts these scales are covered with the oil or sebaceous secretions, which decomposing produce disagreeable odors. This is most frequently between the toes, in the arm pits and other parts, which should be frequently washed and always with soap and water.

Thirty years' daily experience in one method of morning baths has convinced me that it is one of the important discoveries of my life. I have advised many persons to use the same method, and have received many thanks from a large number of them. My wife and self take this bath every morning when at home. We use a pair of bath mittens, a quart or so of soft water and a piece of soap. The bath mittens are simple bags, which would be mittens if they had thumbs, made of a kind of Turkish toweling, which absorbs water most readily. On rising in the morning thrust the hands into these bags, dip them in the water, rub the soap between them, dip again, rub, dip, rub, and now pass the hands rapidly over the whole body ending between the toes. Throw your bath mittens into the wash bowl, do not rinse off the soap, put on no water except what was in the mittens at first; then rub the person rapidly and vigorously with Turkish towels. The whole bath occupies in my own case, less than a minute, can be taken in all sorts of temperatures with pleasure and produces a sense of cleanliness which is very satisfactory. This bath may be taken standing on any carpet without danger of wetting or soiling it. Altogether, it is a most cleansing, rapid, cheap and satisfactory bath. I advise persons of all ages, in all climates, to take this bath every morning as soon as they get out of bed.

When I first began this mode of bath I had a feeling that it was not quite nice to use the soap; but selecting good soap, I soon got to feel that nothing so thoroughly cleanses the or left it so sweet and healthy as the use of three or four spoonfuls of soapsuds, followed by sharp rubbing. A delicate person, even in a cold room can take such a bath without being chilled—Dio Lewis, from unpublished matter in The Journal of Hygiene.

WHAT THE WAR TEACHES US.

Now that we are in for war, it is time to discuss things that formerly had no interest for certain of our people—notably congressmen from the interior who knew or understood nothing of coast defenses or any other needed defenses against an outside enemy. The result of this ignorance is that our militia is armed with old Springfield and Winchester rifles, while the Spanish army has a new pattern with twice the range of our guns. It is easy enough to say that American boldness will overcome that prerogative by advancing on the enemy. But what will the Spaniards be doing with their long-ranged rifles in the interval? For every death among our volunteer army under such circumstances those are to blame who persistently voted down army and navy appropriations. But will this remedy the evil for future contingencies? Hardly; for we have two classes of people in this country who are wise in their way, but not in that of others, and ignorance should not be permitted to rule the other on questions of knowledge. That is, our constitution should be amended to the effect that no one should be sent to congress unless he is posted on all that which pertains to the welfare of the nation, or is not permitted to vote on questions which he does not understand. People living in the interior often do not appreciate the need of coast defenses or a navy, while those living nearer the seaboard do. In like manner the former can not understand the need of legislation to suit those of the interior—notably on finances and tariff. Thus a change of some sort is needed to aid both parties, and, if rightly mated, will stop all further war and money panics so far as we are concerned.

A HYPNOTIST ON HYPNOTISM.

(By X. La Motte Sage, Ph. D., LL. D.)

I wish to submit the following fundamental propositions as bearing indirectly, if not directly, upon the theme of hypnotism:

1. No one can be hypnotized against his will, remember.
2. No one can be hypnotized unless he complies with certain conditions, and does his part to bring about the state.
3. Anyone who is hypnotized has done more himself to induce the state than the operator has done.
4. The hypnotist possesses no special power, nor can he gain permanent control over any one, or absolute control even temporarily, without the subject's consent.
5. To be hypnotized in no respect shows a weakness, nor is the condition in any sense a pathological one.
6. Hypnotism within itself is absolutely free from harm.

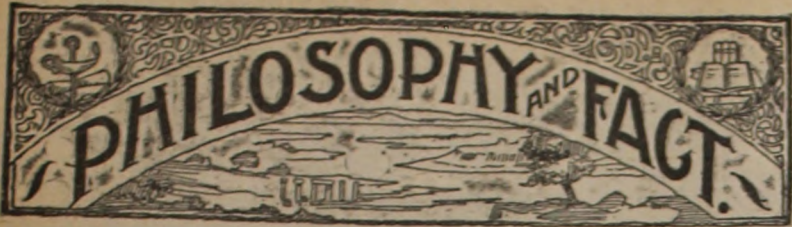
From the above we see that a clear explanation to the patient, setting forth the true nature of hypnotism, and asking him to concentrate his mind upon the suggestions, is a most desirable prelude to an attempt to induce the state.

While hypnotism does very little, indeed, in comparison with what the subject must do, still it takes much knowledge and long practice to do that little well.

TRACT NO. 1.

PSYCHIC PROBLEMS—By Lillian Whiting. A series of Spiritual essays on subjects compatible with the philosophy of life. Price 10 cents; 25, \$1.75; 50, \$2.50; 100, \$5.

HEALTH AND POWER—Babbitt. Price, 25 cents.



THE INTERNATIONAL JUBILEE CAMP AND GROVE MEETINGS.

(By G. B. Stebbins.)

First in date, and of commanding importance and interest, come the great meetings in Rochester, N. Y., May 25th to June 1st, inclusive. There those who attend can meet the leading working managers, speakers and mediums of this country, delegations from England, Europe and other lands, and a fine assemblage, filling a great hall, of intelligent men and women, seekers for Spiritual life and light.

The competent manager, Mr. Frank Walker of Hamburg, Erie county, N. Y., is busy setting things in order, a large work which calls for much labor and care from him, and other well known managers of different departments, and for financial help to meet the large cost of so great an undertaking. With no advice, and only my own estimate, I should say that with the best management \$10,000 would be needed.

Those who can not go can remit such sum as seems to them to be just, and those present can add their fair help.

Thus will memories going back to the "Hydeville raps" in 1848 be revived; the brave work of the true and gifted pioneers be recognized; and the voices of living speakers and wise counsellors saying, "Let us move on and up!" be heard and heeded, and the tests of good mediums emphasize the work. Let this great convention be a strong help to future efforts in a great cause—to such wisdom, courage, sincerity and devotion as are needed to make true Spiritualism "a spell of light and power" for the healing and uplifting of the nations and the coming of peace on earth.

CAMP AND GROVE MEETINGS.

The season for these great gatherings under the blue dome of the over-arching sky will soon follow the jubilee, and should gain strength from it. It would not be an overestimate to say that 200,000 persons have been present at these gatherings, in audiences of from 200 up to 15,000, in years past, and of this number a larger proportion heard and thought than in camp-meetings among the orthodox sects. Spiritualists have been the leading persons and the spiritual ideas and facts have been their central inspiration. A wide range in the liberal and free religious thought of our day, and an earnest discussion of practical reforms, have also marked the addresses of the speakers. The equality of woman, in all the relations and duties of life and society, has always been recognized, and this recognition is a marked feature of the spiritual movement. The eloquent arguments of gifted speakers has been emphasized and illustrated by the facts of spirit-power and presence through gifted and true mediums. To such due honor. To all pretenders let the strong and stern word be given with no uncertain sounds—begone!

To study man in his relations in time and eternity, to know of the soul of things, of duty and the practical work of life—all in the light of

spiritual philosophy and natural religion—may sum up the general aim and idea of these meetings. Doubtless we can improve in their management, and so increase their usefulness and enjoyment. While there has been no absolute failure, in any instance, want of good management in a few cases has lessened the benefits hoped for.

To plan and carry through a large camp or grove meeting requires a great deal of sagacious foresight, of timely arrangement in advance, of constant vigilance to the end, and of tact and decision combined. The comfort of the audience, in shelter and food and seats, the choice and arrangement of the speakers, the liberty of speech and the order and good will in conferences, the best behavior, regular hours, quiet at night, perfect cleanliness of grounds—all are to be attended to and perfectly provided for. The financial matter is one of simple justice and common sense.

If the people of any locality decide that they can get up and manage a meeting in a businesslike and thorough way, let them go ahead, select their committee of men and women, and systematize everything so that finances, comfort, and—"last but not least"—growth in grace, may be provided for. Avoid meetings too near together.

Always the central and leading idea must be the benefit and spiritual education of the people who may attend. Social enjoyment and recreation are well, so far as they help this idea, but if it is to be made secondary to them the character of the meeting suffers, its order and weight of influence decrease, sensational pleasure usurps the place of religious consecration, and the whole atmosphere is perturbed and vitiated.

To pay out twice as much for a brass band as for all speakers, and to have two daily seasons of dances, may draw a crowd, but the more it draws the more peril to the best interests of the camp. No danger but that enough will come from higher motives, and the mere pleasure seekers should not too much abound. Excitement, late hours, and lack of that quiet which helps the noblest inspiration, will result. Give us quality first, and mere quantity will not fail; but without that fine quality the coveted crowds become a dead weight of paralyzing numbers. Let us also see that our speakers and mediums are the best—surely the sincere teachers of the best things.

These frank suggestions are made from a sense of duty and after long experience. In making them we bear in mind how much easier it is to advise than to act, and how much good the worthy officials of the camps have accomplished. We would help them to do still more and better.

One feature of the evangelical gatherings, especially at Chatauqua Lake, is worth considering—the aim to make them educational in some systematic way. At Chatauqua able persons are advertised to speak, not only on what are called religious subjects, but on different topics of science, art and literature, and a course of general reading is laid out and sent all over the land to auxiliary societies, so that the study and thought of a wide circle is influenced from this central gathering.

ing. Suppose Onset, Lake Pleasant, Minnesota, and other camps have the best lectures on various subjects and a course of reading—books, topics, etc., specified—prepared to circulate to home societies and neighborhood circles far and wide. All this could be so devised as to lead the people to study the great problems and works of life and the phenomena of Nature in the light of a Spiritual Philosophy, and the best books by Spiritualists would make an important part of the works to be suggested for study—emphasizing always our journals, which ought to double in circulation. This would combine with the eloquence and enthusiasm of our speakers and the tests of our mediums, a system and plan for more thorough and enlightened education which would help spiritual culture and growth.

One most encouraging fact we gladly state—the good behavior of the people at these gatherings. Reports in leading newspapers and the statements of persons in attendance, as spectators, but not believers, unite in bearing witness to propriety and safety and good order. A smaller police force than in orthodox camps, and an almost total lack of riot or theft show a better conduct among these Spiritualists and liberals than our orthodox friends have reached in their camps and groves. They are improving, as should justly be said.

In accounting for this better behavior a witty man said: "Our preachers don't have any devil to put into the men, and so they don't act like the devil,"—a solution not far from the truth. The religious newspapers, even the most liberal, hardly make mention of these large assemblies; the popular journals are but beginning to do so, while making long reports of smaller and less important meetings, so that many intelligent persons will be quite surprised to know that at least 200,000 persons have met to hear of Spiritualism in "God's free temple." Let us be ready for more and better work of this kind.

GILES B. STEBBINS.



LUCETTA J. CURTIS.

Mrs. Lucetta J. Curtis is a fine inspirational speaker and teacher of occult science. Her work among the Spiritualists is of the utmost importance, inasmuch as she strives unflinchingly to show them where they err in holding so strongly to phenomena. If we had more teachers like Mrs. Curtis Spiritualism would take the upward step more rapidly and scientifically.—Ella Woodward, Toledo, O.

REPLY TO REV. DR. SNYDER'S COMMENTS ON SPIRITUALISM—A lecture by Fred L. H. Willis. Price, 10 cents; postage, 2 cents.

A CHAT WITH KATE FIELD'S BIOGRAPHER.

The many readers of the little book "After Her Death, the Story of a Summer," by the author of "The World Beautiful," will not be surprised to learn that Miss Lillian Whiting, a contributor of Light of Truth, is at work upon a life of her friend, Miss Kate Field. The peculiarly intimate relation which these two women bore to each other is very manifest in the first of the work just mentioned. Probably there is no one else so well qualified as is Miss Whiting, both by training and because of that insight which itself gives power, to write the book now eagerly expected by the public.

In a recent conversation with a reporter Miss Whiting said that the two people who had most strongly influenced her life were Phillips Brooks and Kate Field. As a child Miss Whiting adored afar off the mind of Miss Field, and wished, as one wishes for the unattainable, for one of the distinguished lady's photographs. Now it is rather amusing, in view of the old-time feeling, to see the pictures of the woman—artist, actor, writer and lecturer—for Miss Field was all these—in every available place in her biographer's room.

Miss Field was the daughter of J. M. Field, actor, poet and journalist, and Eliza R. Field, an actress of far more than ordinary ability. The artistic temperament was thus inherited by the daughter from both parents. The child Kate was born in St. Louis. Her father died when she was a child, and at the age of 16 she was sent abroad to be educated. In this, as in other periods of her life, for its story is one that to a remarkable degree falls naturally into periods, Kate Field was favored among women. She was placed in the care of Mrs. Isa Blagden, who was Mrs. Browning's most intimate friend; and thus the two frequently spent many weeks at a time in the Browning household in Casa-guida. While abroad the young American girl studied languages and music. No less a man than Landor was her Latin teacher, and from him we may be sure she learned many lessons not written in her text books. During this five years' stay in Florence she was also busily employed in the study of music under Garcia. The artist Vedder painted the young lady's portrait, Madonna-like in style, with a glimpse of the city in the distance. Fortunately this portrait hangs in our own art gallery.

Thus coming in contact with the great ones of the world of thought in her youth, Miss Field always found among them a welcome. She counted among her personal friends the most eminent people of the time. Particularly dear were Mrs. Browning, George Eliott and Charles Dickens.

Miss Whiting, who, by the way, has in preparation a life of Mrs. Browning, is now the owner of the many valuable gifts which the Brownings gave her friend. Particularly cherished is a lock of Mrs. Browning's hair, which her husband, after his wife's death, gave to Miss Field in a little crystal pendant of his own design. Between the two layers of crystal is the precious brown hair, and the case is encircled in an old band of odd design, as odd and as inexplicable as some of his poems.

Another memorial of the Brownings, one of the greatest value, is very much prized by Miss Whiting; it is a bronze model of the clasped right hands of Mr. and Mrs. Browning, reproduced from life by Harriet Hosmer in Rome in 1853. A few of these bronze hands only are in existence. Miss Hosmer gave Miss Whiting one, and gave the

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THE LIGHT OF TRUTH.

Browning society another. The slight, emaciated woman's hand, revealed in this bronze, clasped in the strong man's hand, makes perfectly plain the term "spirit hand" which Robert Browning was so wont to use to his friends in speaking of his wife's hand. Readers will recall the expression as it occurs in one of his short poems.

Early in life Miss Field hoped to go on the stage. But a fall from a horse which occurred in her childhood so weakened her that the severe career was denied her. She did, however, make a success during a short season on the dramatic stage in London, thus proving that the rare talent of her parents had descended to the daughter.

Miss Field was a precocious young woman, as is shown, among other acts, by her writing at the age of 18, for the Atlantic Monthly, an article upon Mrs. Browning, which was published in September, 1861, an article that is commonly ascribed to Story. For many years the Atlantic did not publish the names of the authors of articles at the time the articles were published. Once a year, however, the catalogue of papers written, with the writers credited, would appear. In this way the impression that Story wrote the article stayed for many years unrefuted. In a literary article written in 1888 Miss Whiting made the statement that the paper in question was the work of Kate Field, and being criticised severely she wrote to the publishers of the Atlantic for a statement of the authorship. In reply she received a letter dated Dec. 12, 1888, which says: "In reply to your favor of Dec. 11, we take pleasure in stating that the article upon Elizabeth Barrett Browning in the Atlantic for September, 1861, was written by Kate Field. Our index to the Atlantic Monthly for the first 38 volumes does not show that Mr. Story wrote anything for it. Yours truly, Houghton, Mifflin & Co."

In addition to her many literary attempts, Miss Field was a writer of most charming comediettas.

Miss Whiting, only once in her life, wrote under an assumed name, and that time was when she published an article in the Bay State Monthly, now out of print, upon Kate Field. The name assigned was Edward Increase Mather, chosen by Miss Whiting because she liked the sound of the name, and because she is a descendant of Cotton Mather. The result has been that she has received many letters of inquiry as to the residence of Mr. Mather, and the possibilities of obtaining copies of the article in question. "Now I wish," said Miss Whiting to the writer, in the course of the conversation, "to use sections of that article in my new book; and if I do, shall I be accused of plagiarism? It seems hard that I may not quote myself without running that risk."

Miss Whiting met Miss Field in Boston in 1880, and from that time their correspondence was incessant, letters passing between them daily. Through all the period of Kate Field's lecturing tours, travels to Alaska, on our western coast, and in the Sandwich Islands, Miss Whiting knew where to reach her by mail or telegraph. "She was wonderfully broad in her sympathies, loving in disposition, and of an exquisite artistic perception. To know her was a great education and inspiration. There was nothing petty about Kate Field," says her biographer.

Those who have become interested in the strange psychic phenomena recorded in "After Her Death," will be glad to learn the fact that the relation between the seen and the unseen worlds there told of instead of diminishing in strength is increasing, but the particulars are not to be made

public until the American Society for Psychical Research presents to the public its report; for under the society's direction and supervision these have been carried on.

Miss Whiting's life of Kate Field will probably be among the early books published in 1898.

MOLLIE FANCHER.

Remarking on this curious psychological case, Dr. Berridge says, on page 155: "The usually accepted theory that man is composed of body, soul and spirit is here shown to be insufficient. The phenomena are, however, fully explained by the doctrine that we are septenary. In these abnormal cases the various principles function separately instead of collectively in harmony."

I beg to be allowed to say a few words based on notes made during personal observation of the case two years ago, when Judge Dailey introduced me to Miss Fancher, who allowed me to call and see her several times.

The several personalities, "Rosebud," "Pearl," "Idol" and "Ruby," who emerged every night at the time I saw her, and whose successive births were accompanied by spasmodic contractions of the unfortunate subject's body, pertain to her normal, empirical, waking personality, which may be said to have been figuratively cut into slices. Each of these slices of herself comprises the character and experiences included in distinct periods of her childhood and youth. When they successively emerge she becomes a child of seven, or a girl of seventeen, and so on, and in each case she knows only of the experiences pertaining to that part of her life. In most people the experiences pertaining to childhood become submerged and effaced in activity by those belonging to more adult life, and if, exceptionally, some particular recollection of childhood can be called up, the character and temperament pertaining to that period of life does not emerge simultaneously. But Mollie every night re-becomes a child of seven, a girl of seventeen, and so on through the series, and the emerging of each slice of herself is birthed through spasms of her nervous system. These slicings up of her selfhood were caused by accidents entailed by her illness. "Idol" appeared subsequently to a concussion of the brain entailed by her being jerked out of her bed on to the floor in a paroxysm of convulsive contractions of her body. Whether any lesions have been entailed in her nervous system is not known, but it is a curious fact that pressure exerted over her medulla still, makes her unconscious.

These slices or layers of her personality do not include any intra-normal faculties; consequently they do not pertain, I would courteously point out, to the inner principles of the septenary, as Dr. Berridge infers. The only intra-normal or secondary personality that appeared in Mollie was that accompanying the period of nine years' illness when the normal Mollie was unconscious. It was in association with this secondary state that her abnormal faculties, lucidity of vision, mediumistic powers, etc., appeared. But these faculties disappeared with the secondary personality, when the normal Mollie awoke to consciousness, and all that period is a blank to her, as is the rule with regard to memories pertaining to secondary states.

As she says, that part of her existence is "clean gone"; has been cut out of her life. I venture, however, to suggest that that lost part of her life might be made to re-emerge under hypnotisation. Yet, considering the sufferings she continually endures,

experimentation is not advisable.*

This was the only part of her that was similar in character to the alternate personalities of the French schools, and which have been shown in previous letters to pertain to the psychic sub-conscious soul. "Ruby," "Idol" etc., are slices of her waking self, and carry no psychic faculties. This curious fact, that different strata associated with periods of our youth may be made to re-emerge and function again as they did when we were ten or fifteen years old, revivifying a slice of our personality and converting us back again to our boyhood or girlhood, presents most complex problems to the psycho-physiologist. If all our self-conscious experiences react in and are registered in the brain cortex, as is now taught, then how can a certain level or stratum of these impressions be stimulated into temporary functioning without bringing the impressions pertaining to later periods of our life into associate activity?

It must be noted in this connection that in hypnotic experiments an adult subject can similarly be driven backwards through his life, when in deep induced states, and made to re-become a boy or girl again pro tem. as the case may be. As hypnotic states are accompanied by modification in the psychic circulation, this would infer that such memories are stored in man's psychic system rather than in the physical brain cortex. And this would be conceivable if it be admitted that physical cells die and are transmuted into psychical units within man's system, even as man is transmuted within the macrocosm. It may be noted that "Papus" maintains that the memories pertaining to secondary states are stored in man's psychic system.

If Dr. Berridge had observed the case personally he would no doubt not have attributed these slicings of Mollie's personality to the inner principles of septenary. But whether T. L. Harris or the Theosophists may claim the priority of "revelation" with regard thereto, the septenary is, he will permit me to say, a purely arbitrary classification, unsupported by any evidence in psychological experimental research.* The "stern facts of scientific investigation" can certainly not, as I would beg to be excused for having to demonstrate, be quoted in this particular case as confirming the teachings of Mr. Harris.

Q. V., in Light.

*In a recently published article Dr. Berillon says that wherever psycho-therapeutic hypnotisation is practised, convulsive hysteria, with its arched flexure of the body, which was common in the past, tends to become a rarity. We may infer that if this system of treatment had been tried on poor Mollie much of her suffering might have been prevented.

*Further, I venture to maintain that the septenary is itself an erroneous presentation of a fundamental truth. It is not a ternary plus a quaternary, but the universal and basic tri-unity "becoming in four discreted modes (octaves of vibration); in which, consequently, the basic tri-unity remains the sole reality. It may also be referred to the becoming of the triune self through four planes or modes of not-self,



COMING EVENTS CAST THEIR SHADOWS BEFORE.

During the summer of '97 there was hanging in my room a mirror belonging to one of our daughters (then absent). The glass was three feet in length by two and some inches in width. It was held by a strong cord or rope. It had not been moved for perhaps 12 months, no particular notice being given it.

One night—I think in the month of July or August—I dreamed that I was seated in an ordinary dining chair, directly in front of the glass, when suddenly the glass fell to the floor. As the frame struck the solid plank it tilted forward, but as it did so I raised my arm and caught it against my shoulder, thus saving it from breaking. Now, while I have always regarded dreams as insignificant—at least ever since I have been a Bible reader—this only seemed a sad omen to me, but did not examine the cord. Later there came to my house a woman looking for work. She was brought into my private or family room, and was seated just exactly as I had dreamed. While talking to her in regard to employment, suddenly there was a crash, and down came the mirror. Turning and throwing up her arm she caught the fated glass, but not to save it, for it was shattered to pieces. When I examined the rope, it seemed to have been cut as with a knife near or just at the screw eye, every inch of it elsewhere being as strong and good as new. My other and younger daughter lives in the house with me and is often able to tell when any one is coming to the house, frequently several days in advance of their arrival.

During the heavy sleet last winter she remarked one morning that Mr. B., a German musician, old and decrepit, would come over from his home four miles distant. She thought it fearful for that old man to be out in such weather. I protested, saying that surely he would not venture it. But at 11 o'clock he came sliding along. Now he had not been here for perhaps two months.

Could you find in some corner of your good paper room for answer to the above, and oblige a subscriber?

L. J. SWEARINGEN.

The first was a dream, warning you to look after the rope, as it was giving out, which would have saved the glass. Second, that your daughter is clairvoyant while awake, which your are asleep.—Ed.]

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OR

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WAR IN THE PAST—LOVE IN THE FUTURE—THE RULING FORCE IN SPIRITUALISM.

Fifty years of war will end with the Jubilee. The Rochester knockings sent a wave of excitement over the land. In every city and hamlet the Agassizes, the Greeleys, the Parkers were crowding the seance rooms. The churches in their alarm pronounced it the work of the devil, forced their followers to abandon investigation, everywhere tried to stamp it out or render it unrespectable. The Spirit World, driven into war, led the great pioneers S. B. Brittan, Acksa Sprague, S. J. Finney, Judge Edmunds, William Denton, Epes Sargeant and others to inaugurate the iconoclastic battle. After years of strife the smoke has lifted, and strewn on the battlefield we see bigots, their creeds, total depravity, predestination, the devil and hell. Spirit return is now respected, spirit phenomena are now scientifically established. Thus far Spiritualists have journeyed together. Shall the Jubilee mark the parting of the ways? The momentum of that strife may impel many old warriors to continue the combat. While the majority of this generation cry aloud, "Let us have peace, let us be reconciled."

In the sermons we hear, in the books we read, Spiritualism is giving complexion to all utterances. Paul on Mars hill saying all men are of one blood, Christ teaching the golden rule, are loved and revered. The church is no longer our most formidable enemy. Materialism is sowing the dragon's teeth. The work of the next half century must be reconstruction. In this work we can best reach mankind by retaining what is pure and beautiful of the old thought and gradually welding it into the new.

Call it diplomacy, tact, or the line of least resistance, as you please, we suggest to Spiritualists and Christians, seek for points of resemblance, points held in common. Christ taught the gospel of service—Spiritualism interprets his meaning to be that soul growth depends upon serving one another here. Spiritualism as a science proves we are now in the spirit world. As a religion it feeds upon prayer and soul aspiration. Only in that state can we rise to those altitudes where the finer forces of the Creator can be felt. Do we meet the true Christian on common ground here? Once reconciled, we can with them attain the altruistic state.

We frankly admit they may not best reach it through the avenue of commercial mediumship. Let them encourage spirit influence and communication about their own hearthstones.

The laws of spirit return once mastered, the angel world will inculcate the doctrine of love to our fellow-men and then lead to that altruism which the Light of Truth claims true Spiritualism has for its ultimate aim.

THE GOOD SAMARITAN UP TO DATE.

There is a lively proneness in people to suspect their fellows, to look for the sunny side of their lives. Why is it? Why can not men and women seek for the good and attach themselves to the good in others? Many vices are counted so, as for instance, if we count the leg of a sheep one tail, the sheep having four legs, how many tails would it have? A thoughtless answer would be two tails, which would be untrue, because counting the leg of a sheep a tail doesn't make it so.

An extended experience forces the conviction that persons who harbor suspicions toward their neighbors or fellows need the closest watching themselves. The beam and the mote are as prolific and blinding as they were when Christ used them as symbols for one of the rarest bits of sarcasm ever uttered.

In speaking of this proneness to judge and cast aspersions upon others, and above all with reference to treachery and slander, the two meanest of human traits, he said: "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." And again: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

In viewing the harrowing forces of the social grind we know of no more urgent admonition than this. The consciousness of the world is poisoned. Slander, deception, intrigue and death are running riot in the moving forces of the moral world. This poison has come about as a racial quality peculiar to the western hemisphere, and millions of beautiful lives have gone down and out by its contaminating influence.

Yet withal there is magnificence in human nature, a positive, triumphant glory. Let us look to this. Wherever there is love there is God. The world is filled with love. To the pessimist the crack of doom is always about to descend. Sometimes it really does sound, but the explosion is that of a shell which liberates a live and a better chick. The pessimist corrodes with the shell.

Goodness is the positive law. It will come uppermost eventually. What then if a poor fragment trip and fall down! Were not the thieves who robbed and beat the fellow by the wayside as essential as the Good Samaritan? How could there be good Samaritans without thieves and were there not priests and Levites to sneak down on the other side of the road? The good came uppermost in the parable of the good Samaritan when the robbed and beaten fellow was on the mule's back and had a swig of Jericho whisky in his stomach. This story is being acted out every day. It would be to the credit of Spiritualists were there more Samaritans among them.

Weak people would not be as mean as they are if they were not made so by their environment and the thoughts of the filth-pecking pigeons of society. But these have no abiding place in the social grind. They are the fungi and warts of spiritual development, destined to be sloughed off. They have not reached the soul status. They are the fish department of intellectualism. Let them alone. Wherever you see a talebearer, a gossip, a scandal monger, there you see the vipers of human kind. Shun them and turn to the other side. Look in the ditch and be a good Samaritan. You will find plenty to do, enough to love, abundance of promise and eternal satisfaction.

A NEW CAMPMEETING ASSOCIATION.

The Summerland Beach Spiritual and Religious association has been incorporated under the laws of the state of Ohio, with headquarters at Summerland Beach, a charming spot on the shore of the canal reservoir, a body of water nine miles long and three miles wide, situated in Fairfield county, thirty miles east of Columbus.

A tract of land comprising about twenty acres has been leased to the association by the owner, S. J. Wooley, for a term of 99 years, and work on a new auditorium and other improvements of the grounds will be begun at once and a campmeeting held in July and August.

The facilities for reaching the place are good, the T. and O. C. Ry. trains running within half a mile of the grounds. The railway officials have promised to build a spur and run their cars to the grounds whenever the business of the camp will justify it, and to show their good will and earnestness they will carry free of charge furniture, bedding, provisions, etc., for persons desiring to attend the campmeetings.

Mr. Wooley, besides giving the grounds to the association, has generously donated five building lots to the association to be sold, the proceeds to go towards building up and beautifying the grounds.

A steamer plys back and forth on the lake, and excellent fishing abounds.

Nature has done much for the place and the Spiritualists of central Ohio, and especially of Columbus, have in view the practicability of making Summerland Beach one of the great Spiritualist campmeeting grounds of the country.

A WORD WITH YOU, SIR.

The Light of Truth has a great army of readers, but we want that army to know there is a larger one that has no more idea of the existence of this paper and its work than the Dons in Manila harbor knew about Dewey's curves. We want that army, largely Spiritualists, to know that there is one paper devoted to Spiritualism which stands for their best interests, and furthermore, we deem it little short of criminal on the part of our readers to lay aside these issues of the Light of Truth, making no effort to spread the tidings contained therein to their fellow beings. We are receiving census reports of Spiritualists from all over the country. We are comparing the names with those on our subscription lists, and not more than one in ten of the names we receive are subscribers, and yet all of them are Spiritualists—to their shame be it said.

The Light of Truth is building up a new line of readers. We are reaching people never before reached by a Spiritualist publication. The results are gratifying in a sense, but comparatively worthless when the mass of Spiritualists who know nothing and care nothing about this paper are considered.

We look for a co-operative spirit in the army spoken to each week in these columns. What are you doing to aid this great cause? How many dollars are you smoking away and guzzling down while you whine and say you can't afford to subscribe for the Light of Truth? How many times have you spoken a word for this, your paper, representing your cause? How many of them have you marked and sent to your neighbor on the fence?

These are times that try our souls, our resources to the last extremity; and if Spiritualists are not simply gasping out old Karma's they ought by this time wake up and lend a hand to this work.

THE MAN IN THE GLASS HOUSE THROWS A STONE.

A reverend gentleman of this city has been trying to get a clear and pure reflection of himself in the mirror of mediumship, but his spiritual body being togged out in garments that needed laundering, the picture he got disappointed him, and so he conceived the idea which prompted Mrs. Partington to mop up the Atlantic ocean, and in a series of sermons has endeavored to stem the tide of Spiritualism and incidentally explain how it was that he got such a dirty picture of himself. A recent sermon, printed in one of the newspapers, gives his experiences with several mediums, concluding as follows:

"It would not be fair in me to infer from this various but somewhat limited experience that all professional mediums are either impostors or self-deceived. I make no such affirmation. I may meet one or more from whom I may obtain some reasonable proof. Should that fortunate time ever come I shall rejoice with the Spiritualist, but until that hour arrives I must declare my honest convictions that a large part of the alleged phenomena of Spiritualism seems to be fraudulent."

Now as an offset to the above, how would something like this sound?

It would not be fair for a Spiritualist to infer from a casual reading of the newspapers and court records, and with a somewhat limited experience in the ways of clergymen, that all professional preachers are either impostors or self-deceived, because so many of them are in prison for every offense namable in the catalogue of crime. We make no such affirmation. We may meet one or more from whom we may obtain reasonable proof of intelligence and sincerity. Should that fortunate time ever come, we shall rejoice with the Christian, but until that hour arrives we must declare our honest convictions that a large part of the alleged phenomena of ministerial conduct seems to be fraudulent, an olla-podrida, a stench in the nostrils of mankind.

OUR BEST FOR OUR HOMES.

We often heap upon our nearest and dearest ones indignities which we would not dare offer a stranger. We all have company airs and smiles which ought to be the every day companionship of the home, but which are donned only when some outsider appears. We smirk to him and scowl at the dear one whose fingers may ache in service for our comfort.

We need more love for those whom we burden with the name. Too often the tender heart is bruised when we think we are doing our best. The inner sight requires cultivation. We must learn to see ourselves as others see us. We must learn to feel all we make others feel. Feeling is the base and structure of all that inspires thought and action. To cultivate a loving feeling and to practice it is to know the needs of those who look to us for love, compassion, cheer and strength.

We are to learn to look upon the dearest being of our lives as we regard the stranger, and let not familiarity breed forgetfulness of those little kindnesses and courtesies which make home heaven.

The God idea is commensurate with the mental calibre of a nation, a people or of an individual. Thus it is perfectly natural that Bishop Turner of the African M. E. church should declare, "I have no respect for any negro who does not believe that the God he serves and worships is a negro."

No one person is appointed to judge another person.

THE NUMBER OF SPIRITUALISTS
IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelope with a two-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

THE NEW PROPERTY, LIQUID AIR.

What a new world of chemical vibration is opened up by the experiments with liquid air! All ordinary rules of physics appear on a distinct plane with reference to this property and the strangest of all remarkable results are brought about by introducing the most simple experiments.

At the recent annual reception of the New York Academy of Sciences, particular attention was called to this latest marvel, and its discoverer, Mr. Charles E. Tripler. Of course liquid air is not a new thing in itself, but the sight of cans containing gallons of the liquid, while heretofore inspection has been confined to a few drops, produced at enormous cost, was new. The mind can not conceive a temperature 312 degrees below zero, Fahrenheit, and yet this liquid, used almost as freely as water, is that temperature. In some of the experiments tried at the above meeting, rubber tubing and sheet tin were rendered as brittle as glass, and a solid mass of quicksilver was made in a minute or two by immersing a paper bag full of the metal in the fluid. One of the most striking experiments was the placing of some of the liquefied air in a tin tea kettle and heating it over a gas stove. The air boiled furiously, but its temperature was still so low that it condensed into snow the vapors formed by the combustion of the gas and at the same time made a solid cake of ice of some water that had been put into the kettle with the air. Another strange combination was a tumbler of ice in which some of the liquefied air had been placed, then a fine steel wire, first heated to redness, was burned in it as if in a jar of oxygen.

In the presence of such a marvel as this there ought not to be any further doubt of the soul's place in nature and its power in the uncovering of God. The fact that a spirit man can make his presence and identity known to an earth man is no more wonderful than the fact that an earth man can put his hand into a liquid the temperature of which is 312 degrees below zero, and not have it frozen, as has been done with liquid air.

The Journal of Medical Hypnotism for May (Psychic Publishing Co. of Chicago) contains much matter of interest to students of Psychology in the various branches of Telepathy, Sensitiveness, Clairvoyance, and the curative power of Suggestive Therapeutics. The common-sense standpoint from which these topics are treated will receive the commendation of the earnest seeker after truth. 10 cents a copy. At all newsdealers.

SOME TEXTS FOR SERMONS.

A few days ago a young man, recently elected to public office in New York, received a sentence of two years in the state prison and a fine of \$5,000, his offense being embezzlement, to which he had pleaded guilty. This would not of itself call out any special notice because young men are frequently imprisoned for the same offense, an offense, by the way, which has come into vogue as a legitimate outcome of our business institutions. But the case has a unique character in that the plea for judicial clemency set up in behalf of the convict by his attorney, called the attention of the court to the fact that such practices had become the custom in New York official life and that they were no longer associated with crime or wrongdoing. The young man was possessed of honorable instincts and admitted that a manipulation of contracts, fees and perquisites in such a way as to create a personal gain, which he alluded to as "working his office for a rake-off," was not viewed by him or any other official as criminal. He merely followed a custom established by his predecessors. With astonishing candor the young man acknowledged his acts, paid his fine and astonished the court by declaring that upon his release from prison he would prove that he was an honest man.

This all reads like a nightmare. The reality of it is at once the most hideous and far-fetched. It means that degeneracy has fully set in in official political life and the day is not far distant when young men who care for their characters and reputations will shun it as they would a pestilence.

This same example can be used to illustrate similar conditions in every large city.

It is a sorry lesson.

WHY AMERICANS WIN.

The first victory is ours, and a glorious one it was, considering the odds against us. Commodore Dewey, with four vessels, routed nine and silenced the batteries of the enemy. The Philippine islands thus become ours—the first indemnity of the war. But what gave the Americans the victory? Was it their boldness in passing the batteries through a mined harbor to get at the enemy's navy? Or was it their faith that they had to win? Nine vessels and the batteries against four is equal to three against one. It is not unlike other wars, however, where it seemed almost folly for America to fight. But faith is inspiration—a foreknowledge of victory, and that is half the battle won. American honesty and humanity steel its patriots for the fray; make clear the brain, and steady the hand for action. God or nature leans towards justice—not popery—and those who battle for freedom from human despotism, cruelty and priestcraft must win in the end, even though there are three against one. And being just, prayer avaleth nothing. Right has victory in its wake; and when Americans fight they first make sure that they are right, then go ahead.

MRS. C. F. WEATHERFORD.

Carrie Fuller Weatherford is the present speaker for the First Spiritual church of Columbus, O. She is a trance lecturer and test medium, and has been identified with Spiritualism since her twelfth year. Her birthplace is Hastings, Mich., where she was born Aug. 22, 1860.

Various segments of the Theosophical society are on an identification crusade. The task appears to be as unsatisfactory as the ordinary materialization show in that respect.

THE ONLY MIND CURE.

A worldly life—living for externals and the joys of material life—brings the impurities of the body to the surface also, and we suffer from colds, neuralgia, lung troubles, dyspepsia, liver and kidney diseases, and other afflictions. But living a life of spirituality holds these impurities within, and permits them to pass off as bile—unnoticed at times, because this bile acts as a medicine; while at other times it simply impairs the appetite and thus warns against encroaching on nature's medical attendance, as it were. It is in principle a mind cure, for it is keeping well by the power of abnegation or morality, and not forcing an appetite as worldly-minded people believe it their duty to do, permits nature to operate without hindrance and for perfect results. But we can not practice mind cure and live a carnal life combined. It produces the failures that physicians criticize, and invites opposition. Mind cure or spiritual science is a correct one, but the practitioner must be consistent with the source from whence it emanates.

THE SHEEP AND THE GOATS
MUST BE SEPARATED.

AS TO CITIZENSHIP FOR WOMEN.

Mrs. Nellie Grant Sartoris, desirous of taking up her residence in the land of her birth, has caused to be introduced in congress a bill to restore her American citizenship, which she lost by marriage with an Englishman.

It is a queer "land of the free and home of the brave" which robs a woman of her political status, meager as it is, because she links her life with the man she loves and he happens to be a foreigner. When will the word "male" be expunged from the 14th amendment to the Federal Constitution? Until that is done woman's function, conceal it as we may with the glamor of gallantry, is that of a menial, her will subservient to men and her office—well, just babies.

CENSUS THANKS.

To the following we owe our thanks for assistance in gathering names as per our notice in another column: Mrs. J. A. Chapman, Mrs. Ida P. A. Whitlock, W. H. Dennis, Mrs. J. D. Compton, F. C. Wilbern and J. B. Despain (but no town given).

PIGEON HOLED.

The bill to suppress clairvoyants, introduced by Senator Voigt during the last days of the Ohio legislature, was not reached for discussion, owing to the hurry up incident upon adjournment. The matter will now remain quiescent until the next general assembly.

The preparations for war in the matter of recruits for the army are bringing to the front some questions heretofore dealt with by the Light of Truth respecting the degeneracy of the American stock. We are here given no alternative but to face a condition which perhaps could not be brought about by discussing theories. In Philadelphia the other day, one hundred men offered to enlist, and upon examination only four of them were accepted. Of the thousands who have come forward in that city since the war excitement began and begged to be taken into the army, only about one hundred and twenty, up to the present writing, have been received. There is food for some sober reflection in this.

EDITORIAL NOTES.

"For liberty and humanity, not conquest," is the slogan of the present conflict.

Well, well, well, Chicago is making an effort to erect a monument to the poet Longfellow.

The way Christian periodicals and journals pounce upon Christian Science is a caution to Kilkenny cats.

Fifty thousand strangers from all parts of Ohio thronged the streets of Columbus on the first Sunday of the military Camp Bushnell.

"And the blow almost killed father." That is to say, the pope nearly collapsed with grief when the news of the Spanish defeat at Manila reached him.

There was a ball game at Manila harbor last week but somehow or other the Spaniards could not get on to Pitcher Dewey's curves.

Mr. J. J. Morse of England has been selected as the representative of the Spiritualists of Great Britain to attend the Rochester Jubilee.

The New Time is for war. It says the war is the best thing that has yet happened for the reform movement. The cartoons are superb. Let us forward your subscription of one dollar for a year. Our clubbing rate for The New Time and the Light of Truth is \$1.50.

William R. Day of Ohio has been made secretary of state, an official position second only to the presidency. At this juncture he will not be called upon to peddle offices and brew pap for politicians. He will have to meet the trained diplomatic intellect and power of the world. Crises do and they undo. It remains for this unknown young man to show to the world what a great crisis can do in the way of hewing out an American statesman.

The Spanish government has a worse war on its hands than it is likely to encounter with the United States. It is the war of self-preservation. The people, ignorant and taxed to the utmost, are ready for revolution, and nothing keeps them from it except their stupidity with reference to the power of the United States. When they learn what it really is that they are running up against the end of the Spanish monarchy will be in sight.

The state board of lunacy and charity of Massachusetts has made a report on some hedgerows adorning the calf paths of the Massachusetts mind. Over two hundred towns and counties of the state maintain poorhouses, the report says, the best managed of which make no provision for the separation of the sane from the insane, and in some of them the sexes are not separated day or night and children are allowed to mingle at will with adults. In some of the poorhouses a pretense is made, which in itself is immoral, of observing common rules of decency with respect to the sexes.

CAMPMEETINGS.

Following are camps so far announced:

Lake Cora, Mich., June 26—annual meeting.

New Era, Ore., July 2 to 25.

Cassadaga, N. Y., July 16 to Aug. 28.

Maple Dell, O., July 19 to Aug. 22.

Chesterfield, Ind., July 21 to Aug. 21.

Bankson Lake, July 22 to Aug. 14.

Haslet Park, Mich., July 28 to Aug. 29.

Lake Pleasant, Mass., July 31 to Aug. 28.

Clinton, Ia., July 31 to Aug. 28.

Delphos, Kan., Aug. 12, 17 days.

Liberal, Mo., Aug. 20 to Sept. 4.

DEPARTMENT OF BIBLICAL SPIRITUALISM

BY MOSES HULL.

ATTITUDE OF THE BIBLE TO- WARD SPIRITUALISM.

No. XV.

We are somewhat ahead of our story in discussing the Book of Revelation at this point; but as it seemed necessary in the discussion of the probability of Elijah the prophet having anything to do with it, I will continue it a little farther. In the first part of this book the admonition occurs seven times, "He that hath an ear let him hear what the spirit saith unto the churches."

If the churches could be induced to listen to spirit voices they might have with them even today some of the power of godliness. Instead of hugging to their bosoms its spirit-deserted carcass, and bringing upon themselves the curses written in the book. Could I exercise over the poor morally and spiritually fallen churches an influence for good, I would try to assist them; but, alas, that has happened to them which was predicted in the book, "Because, thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

O, that those who profess to be God's people could be induced to heed this warning; the church boasts as is here predicted, "I sit a queen and am no widow, and shall see no sorrow." Her judgment shall suddenly come.

Several times John, the medium, sees and describes the spirits which communicate. These seven spirits are also called seven angels. They are all dressed in white, with girdles about their wastes. See Rev. 15:6. They are also called brothers and prophets. In Rev. 22:8-9 John says: "And I John saw these things and heard them. And when I had heard and seen I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, see thou do it not; for I am thy fellow servant, and of thy brethren, the prophets, and of them which keep the sayings of this book; worship God."

The proof that this was a prophet is undeniable; the proof that it was Elijah is only inferential, and unnecessary. It is enough to show that a brother—a prophet comes back. This alone proves Spiritualism true.

The next Biblical medium to be considered is

ISAIAH THE PROPHET.

The history of Isaiah's development, or at least reference to it, is found in Isaiah 6. In the first verse the prophet saw one whom he supposed to be the Lord, upon his throne. He saw other spiritual beings, whom he heard cry, "Holy, holy, holy is the Lord of hosts."

In verse five he seems to have been called to his work; and he cries out, "Woe is me, for I am undone, for I am a man of unclean lips." Then he has a vision of a seraph coming to him having a live coal in his hand, which

he had taken with the tongs from off the altar; with this coal, which was nothing more nor less than inspiration, the angel touched the medium's lips to prepare him for his work. Then he heard a voice saying, "Whom shall I send? Who will go for us?" It was then that this medium said, "Here I am; send me."

He then prophesies of the darkness which shall overtake his people, causing them to go into captivity.

In Isaiah 7:3 this spirit power, which the prophet calls the Lord, tells him to go forth and meet Ahaz; "Thou and Shearjashub thy son."

Isaiah goes on and makes a prediction in verses 8 to 17, which panned out as many modern predictions do; that is, untrue. Prophets of olden time were quite as likely to be mistaken as mediums are today. Isaiah was also a writing medium; in chapter 8:1 he was told to write a communication concerning his son Maher-shal-al-hash-baz.

In verse 19 he tells the people that when they seek unto familiar spirits they should go to their own gods, "for the living to the dead; or the Revised Version would have you read, 'when you go to the dead in behalf of the living.'" The text recognizes Spiritualism, but advises people to seek to their own friends, instead of going to strangers, or to foreign gods. I think Isaiah's advice, when correctly understood, is correct.

In chapter 11, verse 2, Isaiah prophesies of a prophet who shall arise in Israel; some think he refers to Jesus. He says: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; and shall make him of quick understanding."

In Isaiah 20:1-4, this medium prophesied three years in a nude condition. If mediums were to do such a thing now there would be reasons for making laws against mediumship.

There is no doubt but that Isaiah hear spirit voices; many mediums now hear words whispered in their ears. Isaiah says: "And it was revealed in mine ears by the Lord of hosts, surely this iniquity shall not be purged from you till you die, saith the Lord God of hosts."

In Isaiah 38:1-8 is the history of Hezekiah's sickness. An influence went to Isaiah and sent him to the king with a message. "Thus saith the Lord, set thine house in order for thou shalt die, and not live." Hezekiah went to praying and Isaiah went off about his business; by and by another influence went to Isaiah and told him to go to King Hezekiah and say that his prayers were heard, and that 15 years were added to his days. Then follows the story of the shadow going back 15 degrees on the dial of Ahaz. This convinced the king that he would recover from his sickness. Under this new influence Isaiah made a prescription for the king, which will be found in verse 21.

In chapter 50:4-5, Isaiah describes his mediumship as follows: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord God

hath opened mine ear, and I was not rebellious, neither turned away back." Many mediums have been educated in the same way Jesus was; that is, the spirit power and wisdom gave them the tongue of the learned, and taught them how to speak a word in season; especially a word of comfort to him that is weary." Many times mediums are awakened "morning by morning" by words being spoken into their ears. O, that all our ears could be opened as this writer says, "the Lord God hath opened mine ear."

MOSES HULL.

LESSONS FROM THE GUIDES.

It is scarcely needful to essay to explain how I attained the phase of automatic and inspirational writing. All steps for its development have been fully and previously set forth in the Light of Truth. However, I will say that mediumship was forced upon me without my seeking it. I did not want to be a medium; openly asserted that I would not be one. But I eventually found that I am an instrument commanded and controlled by some unseen power and force whose wishes I can not transgress without sorrowful chastisement. While I know they are the best and dearest friends I have, I frequently am rebelling against tasks which they set me, although I know full well that I must, as I ever do, sooner or later return to the fact with tearful eyes and repentant heart, knowing better than ever before by experience that "all things work together for the greatest good." It is needless to say that I struggled over the difficulties which beset the beginner in the line of imposters and wily beings from the spirit realm, and knew the trials connected with development, before I became fortified with my band of guardian angels to whom I trust my life and adopted by my guides for my development. I am only a student. The plans are after the kindergarten methods. They watch and study the operations of my mind and give me the lesson each time suggested by the mental operation, which determines, as I unfold, my lines of educational growth.

Among my first satisfactory communications I received the following:

"Every step in Spiritual science, as in all science, has its underlying laws. If you would become a perfect medium, for a medium you must be, you must discover, study, and reveal all you can of these principles. The advance of Spiritualism has been retarded because of unwillingness of mediums to teach to mortals the science as we would teach it to them. We take no copyrights; we charge no fees; we ask no retribution, except that involved in the natural law of compensation. You must do the same. Give to your fellow-creatures the spiritual cup, to drink of its fullness to the very depths, and you will be repaid for your labors, as you see the mortal division of the Old Clock, every mechanical portion of it falling into place and its wheels all running smoothly, without a groan or a creak. OBSERVE."

The Law Underlying the First Step in Beginning the Study of Spiritual Science.—Study creates desire; desire causes recognition; recognition strengthens attention, and attention holds conditions.

This first law is ironclad and continuous, underlying every other step over which the student will pass. Study is the application of the mind to any subject, and from it spring the desires of the heart, in depth and qual-

ity as the choice and degree of study. The heart discovers in all things about it the corresponding relations of only that which it has created within itself. Consequently it recognizes no more than it has built within. The attention draws to the heart all those conditions which are correlative to the heart's own desires, because it has not the capacity to fix upon more.

Study well and carefully the first law. Let it become a part of your being, that your choice may lead you to make for yourself favorable conditions.

EVA ALDRICH.

FOR LIBERAL RELIGION.

Rev. Marion D. Shutter, an eminent clergyman and author, of Minneapolis, Minn., began a series of lectures on liberal religion in Atlanta, Ga., last week. In introduction Dr. Shutter said:

"I am not here to lift my hand against any church or body of religious people. If any unkind word shall escape my lips it will be in some moment of forgetfulness, when my better judgment has temporarily dropped the scepter. It is no campaign of abuse that is inaugurated here tonight.

"I am not here to preach atheism, materialism or infidelity; but as I firmly believe a better and broader interpretation of Christianity. I believe in God and one who is far better than many who are even Christians believe him to be. I believe in the human soul and its immortality—an immortality without the turn of an endless torture; an immortality in which penalty will mean discipline and purification. I believe in the life, example and teachings of the great Master, and in the possibility of living that life and obeying those teachings here and now.

"I am not here to unsettle any one who firmly believes that his religious opinions are right, but to help if possible the many, especially among the young, who are not satisfied; who are uncertain and drifting.

"We are living in an age in which criticism, science and new social ideas have modified religious thought, I wish to give an interpretation of religion in harmony with the world's larger knowledge. Just to show that the new thought, when understood, is positive and constructive; that it is essentially religious; that it can transform the life and character of man."

SPIRIT WHISPERINGS.

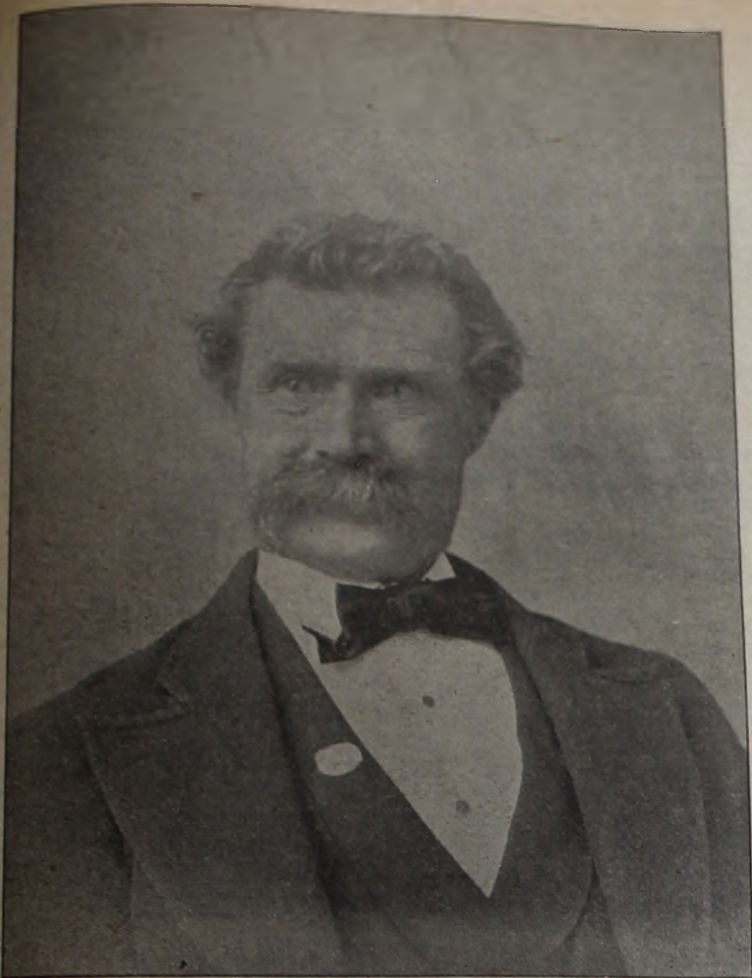
It is better to be ill-treated than banqueted under circumstances, for one is bound to rise above one's oppressors while the chances are two to one of falling by much deification.

Selfishness in persons may be cognized by the dread we feel of their approach or the impatient desire to get rid of them. Love makes them attractive, even if it is our busy day.

The untruths invented in behalf of Spiritualism never injures it. But knowing the ill-effect of a bad cause on the inventor, sympathy is in order for such an individual, be he ecclesiast, priest or potentate.

The morbidly selfish will take any excuse to be hateful or mean towards their neighbors.

If all had the same consideration for others as they have for themselves the world would be much better; and if they were to favor others five times to favoring themselves four, they would keep balanced in favor of spirit and rise above the law of gravity—in the mortal for influence, happiness and truth; in the spirit for freedom from earthbound conditions.



DAVID WALLACE.

A state agent for North Dakota, also a member of the Freethought Federation of America, was born in Ontario of English parents; and in his boyhood and early manhood days was a stanch Christian, although he never could reconcile his mind to their many conflicting ideas. In searching for the truth he gradually drifted into Agnosticism, and was an earnest worker and a free and willing supporter of that body. About five years ago he accidentally learned the beautiful truths of Spiritualism, and has since devoted his whole spare time and mind in working for, and investigating the wonderful facts revealed by that sublime and scientific religious organization. He is a deadly opponent to all orthodox creeds and dogmas; and a diligent searcher after truths, and a firm supporter of every scientific and moral reform. He resides in Hamilton, N. D.

ONE BRIGHT MEMORY.

One bright memory shines like a star
In the sky of my spirit forever;
And o'er my pathway it flashes afar
A radiance that perishes never.

One bright memory, only one,
And I walk by the light of its gleaming,
It lightens my hours and when days are done
It shines in the night o'er my dreaming.

One bright memory, whose golden rays
Illumine the gloom of my sorrows,
And I know that its lustre will gladden
My gaze
In the shadows of all my tomorrows.

One bright memory, when I am sad
I lift up my eyes to its shining,
The clouds pass away, my spirit grows glad,
And my heart hushes all its repining.

One bright memory, others pass back
Into the shadows forever!
But it, sweet and fair, bright and true to the last,
Has a light that will pass away never.

Shine on, shine always, thou star of my days!

And when death's veiled night gathers
O'er me,
Beam brighter than ever adown on my face.

And light the dark valley before me.
—Margaret Gaule.

OUR SENSES.

A Little Essay Somewhat Out of the Ordinary.

(By Lucetta J. Curtis.)

We have been taught that there are only five senses—seeing, hearing, feeling, tasting and smelling. Those who have looked into psychic development at all know that there are more, and they are just as necessary to our spiritual development as our physical senses are to our physical life. No one is truly balanced without an understanding of both physical and spiritual natures.

We gradually grow into a consciousness of something within, around, below and above us that does not belong to the five physical senses. A few have developed clairvoyance; a few clairaudience; a few psychometry and intuition; and fewer still, true inspiration. The great masses are still struggling for something, they can't tell what. One thinks it is money; another thinks it is position, another something else, and so on—when they, one and all, are reaching for a more perfect understanding of their spiritual senses.

In starting out the dwellers of the threshold are met first, there is no other way, the things nearest a door which we step through are what we meet first, in meeting these we are fascinated and often stop in that strata of thought—to stop here means either obsession or such a weakening of the life forces that very little satisfactory work can be done compared to what can be done when we have developed all ten senses. The spirits that can no longer hold their body and have not passed beyond the desire to hold others are the dwellers of the threshold, and if we allow them by their selfishness to hold us from a development of every sense obtainable we harm both them and ourselves. No one can digest and assimilate food enough to sustain the life of more than one individuality and be able to do perfect work. We must go higher, where we can not only see, hear, feel and know of things in the subjective

world, but be able, by an understanding of our forces to protect ourselves from the evils found on every plane of life. If we desire to go to the limit of what we now comprehend—a full use of our ten senses, we must first get perfect command of our physical forces, for the spiritual senses are only a continuation of the physical senses. We need not wait for the change called "death" to obtain and use our spiritual senses; right here and now is the time, while we have our own medium—our body. It is no myth that "heaven and earth shall come together" and the "grave be conquered," and these truths will be proven when we know our ten senses and how to use them. There is a way to spiritual unfoldment that has no danger of obsession in it and it is to begin here in our own body; control it first, this gives a higher mentality. The action of a higher mentality on a controlled physical will give a spiritual unfoldment. We have tried to reach the unknown by using only a part of our senses; every part of our whole being must reach in unison.

Until every atom of our bodies have been made to obey and correspond with our highest aspiration we better stay close beside those bodies or something will step in that corresponds with the things we have not rooted out of our body, only recognized that others ought not to have them. To gain the highest we must first find harmony in self. If pain racks us we are not in harmony; if anger consumes us we are not in harmony. If envy, jealousy or hate find lodgment within, harmony is not there; in fact, discord of any kind will shut out the perfect understanding of true spirituality; any one of the physical senses degraded will also stop the spiritual growth. Our stomachs or the sense of taste misused will keep us in such a state of nervousness that only the physical senses can speak to us; as well try to knock a man down with a feather as to expect a spiritual sense to be fully known and understood by one in the pangs of indigestion.

The hearing may become so accustomed to vile talk, jangling and coarseness that no truly spiritual voice could be heard, and so on each physical sense must be brought to its highest point of physical expression before the full knowledge of the spiritual can be obtained, and in no other way can the very highest be reached.

The sitting for spiritual truths, listening for spiritual voices before our bodies are under our complete control is against all reason as well as law. As each physical sense is controlled and refined we get a better understanding of the finer senses—spirituality. In no other way can we create the new man with all ten senses in perfect acting order.

LUCETTA J. CURTIS.

In this life, where all things are given us for our good, may the Creator's richest blessings rest upon you—in the busy world and the domestic circle, in increased prosperity and continued charity, may His holy angels guard you, and all whom you love and cherish, and as you ascend the hill of prosperity, may you never be obliged to refuse favors to your personal friends—may no strife disturb your days, nor sorrow distress your nights, and when you have passed the full measure of life, and the curtains of death close around you, may bright angels gently waft your spirit to the realms of eternal day.—J. E. Darling.

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CORRESPONDENCE

NEWS ITEMS.

Don't forget the jubilee!
Dr. Figuers is in Chicago.
The Grand Jubilee is nearing.
The Galveston lyceum is meeting with success.

Tomorrow E. W. Emerson officiates at Montpelier, Vt.

Cassadaga camp opens July 15th, and closes Aug. 28.

Hartford, Conn., celebrated on the 7th and 8th of May.

Prof. Lockwood lectures in Lansing, Mich., May 23 and 24.

Dr. George A. Fuller speaks at Norwich, Conn., tomorrow.

Victor Wyldes of England is doing platform work in the east.

Dr. A. A. Kimball has removed to No. 10 Porter st., Malden, Mass.

Ada Vinton Town has gone to New Mexico. She is residing at Raton.

Most of the societies below Mason and Dixon's line call off this month.

Matthew Stephenson of Albany, N. Y., is a new laborer in the public field.

Binghamton, N. Y., had a two days' convention, marked by success in general.

The society at Waterbury, Vt., has opened services at Belding's hall, Duxbury.

Dr. Muehlenbruch of Oakland, Cal., is holding Sunday meetings in San Francisco.

W. N. Means of Williamsburg, Mich., has been holding seances in Dimondale, same state.

Mrs. Wells-Bedell is conducting spiritual services in Denver, Colo., with marked success.

Mrs. Carrie F. Weatherford may be addressed at 89 West Goodale st., Columbus, O., during May.

Lucetta J. Curtis has opened a school for development of the higher self at 432 12th st., Toledo, O.

The Ladies' Spiritual Social union of Lynn, Mass., is thriving under the presidency of Mrs. M. E. Stone.

Bishop A. Beals of Summerland, Cal., has gone to Buffalo, N. Y., where he may be addressed at 146 Morgan st.

Mrs. Stewart has been selected as the local pastor of the People's Progressive church of Stevens Point, Wis.

A number of societies will suspend their services the fourth Sunday in this month to permit their talent to attend the jubilee.

The I. S. C. of Lynn, Mass., is holding interesting services at 33 Summer street. Mr. and Mrs. S. J. Watson furnish the music.

Dr. J. B. Campbell is holding interesting Sunday services at his health resort, Fairmount, Cincinnati. Free treatment for the ailing.

If you desire current numbers of Light of Truth send for them at once, for the issue soon becomes exhausted nowadays. Price, 25 for \$1.00.

Mrs. A. S. Hazard of Providence held a test seance at the Spiritual academy, Norwich, Conn., on a recent Sunday evening, with interesting results.

War is still a necessary evil to evolve a higher civilization, but would not be in the future, said Mrs. R. S. Lillie in a recent address at San Francisco.

J. W. Dennis writes: "Moses Hull and Mattie, his wife, will occupy the platform of the First church Spiritual at Buffalo, N. Y., until about the 5th of June."

P. L. Q. A. Keeler has been shaking

up prominent agnostics in Washington, D. C., through his mediumship. Anti-Spiritualism is a back number in that city.

The A. H. S. S. of Lynn, Mass., is meeting in its usual interesting way at 33 Summer street, and the L. S. A. at Cadet hall—both with exceptionally good talent.

Dr. W. R. Jocelyn, one of our pioneer speakers and mediums, is living in Santa Cruz, Cal., enjoying the sweets of ripe old age after a useful life in youth.

Mr. N. C. Mayo, father of the well known medium, Mrs. Mayo-Steers, passed to the higher life on Tuesday, April 14th, at his home, San Francisco, aged 67 years.

The lecture season at Howard's hall, St. Louis, has been closed. While some of our southern brethren are already complaining about heat, we still have our fires lit to keep warm.

Mrs. Effie Moss, materializing medium, who has been recuperating in the south for a season, has returned to New York city, and may be addressed at 345 West Thirty-fourth street.

Mrs. Cora L. V. Richmond, by unanimous vote of First Association of Spiritualists of Washington, D. C., has been invited to continue to serve that association for another year.

The First Association of Spiritualists of Washington, D. C., on April 1st paid all bills and had a balance of \$200 in the treasury. No fees are collected at door at any Sunday meetings.

Dr. B. M. Lawrence has been serving the Spiritualists at Dayton, O., and will be in Cincinnati soon. Dr. and Mrs. Lawrence regale with song, recitations and lecture—the latter stereotypically.

Dr. Carlos Wright and R. M. Stanton of Chadron, Neb., will begin a lecturing tour on bicycles about the 1st of June. They will rest at Deadwood, Fort Sheridan, Yellowstone Park, Montana and Idaho.

Passed to spirit life, April 8th, from Boston, Winfield Scott Sawyer, the natural healer, aged 28 years. He leaves a wife, sister and mother. He was the only son of Mrs. E. R. Johnstone, veteran Spiritualist.

J. F. Harvey of Atlantic, Ia., writes that the cause has been blooming there since the advent of Mrs. Weatherford and Dr. Williams—both having laid good foundations for future effects compatible with the cause.

Cuba, Pa., has a new society called the First Spiritual Temple, of which C. Lupton is the efficient president, D. Culp, secretary, and Mrs. H. J. Stephens, treasurer. John Osewalt, a new medium from Centre county, gave the first tests.

Mrs. Dr. Briggs of Hamilton, O., delivered a patriotic address at the services Sunday before last, predicting, as we all do, that America would come out victorious in the present conflict. The ladies of the society held a social and ice cream party on the 12th.

Articles of incorporation of the Universal Spiritual Investigators of Seattle, Wash., were filed with the county auditor recently by William O. Lovejoy, C. D. Knight and a large number of other investigators of psychic forces and spiritual phenomena.

It is rumored that some of the Evangelical brethren in Washington, D. C., are exercised because the Infidel Woman Pastor (Mrs. Richmond), has received her salary promptly, while they expect to secure the balance due them in the sweet bye and bye.

The Harmonial Spiritualists' association of Los Angeles has been incorporated. The board of trustees is

made up as follows: Frank Emerson, president; E. Abs Hagen, secretary; M. C. de la Telle, W. N. Slocum, Mrs. May Emerson, G. W. Zacharias, J. D. Griffith, Mrs. May Tyler and Mrs. M. A. McHatton.

Transitions: Charley Zinn, Galesburg, Mich.; Mrs. J. S. Phillips, Milford, Mich.; John Newell, ex-mayor of Port Huron, Mich.; Mrs. H. Benham, Crescent City, Fla.; S. H. Bradley, Boston; H. Johnson, Pittsville, Wis.; W. S. Sawyer, Boston; W. L. Briggs, Long Beach, Cal.; Mrs. Mary Tinker, Ashtabula, O.

The L. S. A. of Springfield, Mass., gave a supper and social recently which was well attended, and marked a new era in the cause locally. Among the talent participating were Mrs. Lilian McGoon, piano; Miss Mabel Kelsey and Wm. Wrightman, vocal solos; the Snyder brothers, mandolin and guitar. A dance followed the social.

The new hall recently fitted up in the building formerly occupied by the supreme court, on the corner of McAllister and Larkin streets, San Francisco, for the headquarters of the California State Spiritualist association, was thrown open to the members of the association and their numerous friends on Friday evening, April 29. On this occasion a social and dance was given by the First Spiritual Ladies' Aid society.

At the annual meeting of the Mahoning Valley Spiritual association the following officers were re-elected for 1898: E. W. Turner of Newton Falls, president; W. S. Russell, vice president; Mrs. W. H. Thomas of Newton Falls, secretary; W. H. Thomas, treasurer. The society starts out under the most favorable conditions, and bids fair to be one of the active agents in presenting the grand principles of Spiritualism. Its president has been their principal speaker for the last six months and has awakened a deep interest.

Mrs. H. S. Lake was tendered a very cordial reception on the evening of April 26 at the residence of Miss May Ames in Cleveland, O. The parlors were filled with friends who spoke in enthusiastic terms of her work in that city, and tendered her a purse as a loving recognition of their esteem. Mrs. Antoinette Muhlhauser made the presentation speech, to which Mrs. Lake replied with much emotion. The friends greatly regretted the departure of the lady to the Pacific coast. Mrs. Lake spoke in Chicago the afternoon of May 1st, and contemplates much work en route.

C. B. Jones of Indianapolis, writes: "Mrs. Josephine Ropp has just finished a four months' engagement with the society here. She has made more converts, done more to build up the society and convinced more people of spirit life and spirit return than any one medium has who has ever visited our society. During her stay here the church has been filled to its utmost capacity, and in many instances had to turn some away for want of room. She has now gone to fill a month's engagement with the society at Louisville, Ky., but will return to her home here, 1414 East Washington street, May 30."

The F. of D. C. of Brooklyn, N. Y., held its opening service at Aurora Grata cathedral on Sunday evening, May 1st, at 8 p. m. That young and inspirational speaker, Jerome H. Fort, has been permanently engaged as speaker of the society. Ira Moore Courlis has been doing good work, and his clear-cut tests are always recognized. Mrs. L. J. Weller is the president; Miss Genevieve Fortune, the mezzo soprano; Mrs. J. V. O. Miller, contralto; Prof. Adolph Whitelaw, violinist; F.

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April 11, '98 MRS. G. F. CLARK, Buckley, Wash.

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NEWS ITEMS (Continued.)

Lovejoy, baritone, while the musical program is a special feature of the services each Sunday. — A. Bishop Wellstood, Cor. Sec.

Julia M. Walton of Jackson, Mich., writes: On Sunday evening, May 1st, at the People's church, Mrs. Marie Merriman gave us some flowers of thought on "The Law of Psychic Force." The effort was a scholarly and comprehensive one, and among other valuable suggestions she emphasized the need of organizing a society for psychical research in this city. As Mrs. M. belongs to one of the first families in the city, we heartily second the appeal for a careful and intelligent research in a systematic manner, in every department of the phenomena, and hope that the lady who is so well qualified for the work will inaugurate the society for that purpose.

Another "Prof." medium has been arrested for fraud in Toledo. But the arrest of such individuals no more involves Spiritualism than does the conviction of a thief who professes Christ involve Christianity. Were religious systems of any kind convicted with wrongdoers in their ranks, there would be very little of any left. It is not the principle which is at fault, but the man. Spiritualism has no shady side. What appears so is not Spiritualism. When a medium or a pretended medium commits fraud he steps without the pale of Spiritualism, just as a murderer does who commits the deed in the name of Christ, or professes Christ before or after the deed, as many do.

Mrs. Emma Fox, Secy., writes: "The St. Louis Spiritual association closed its regular season on the last Sunday of April. The season was entirely successful in spite of the fact that a method hitherto untried, and which many Spiritualists here deemed unwise, had been adopted. Instead of engaging lecturers for a month or so at a time and charging an admission fee, a permanent speaker was engaged for the season and the meetings thrown open free to all. Mr. Th. Grimshaw was engaged, and under his able ministrations the society has greatly prospered. Indeed he has done such good work and so thoroughly satisfied all that he has been re-engaged for the season beginning with September, 1898.

The celebration of the fiftieth anniversary of Spiritualism in Rochester is to be followed by a day's Spiritual love feast in Buffalo. On Friday, June 3rd, the First Spiritualist church of Buffalo has invited as many as are interested in the matter to come to their temple and enjoy a day's public entertainment. The occasion will be one to be long remembered by the participants. Rev. Moses Hull and Mattie Hull are to be installed as pastors of the church. Among those to officiate and make speeches on that occasion are Dr. J. M. Peebles, Rev. A. J. Weaver, Prof. Wm. Lockwood, Lyman C. Howe and others. There will be three sessions of the meeting, one at 10 a. m., one at 2 p. m. and one at 8 p. m. At the afternoon service the installation is to occur. Spiritualists from all over the world are invited to attend and participate in the exercises of the occasion.

MEMORIAL

TO THE FIFTIETH ANNIVERSARY OF MODERN SPIRITUALISM.

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TO THE SCEPTIC—WHAT IS YOUR HYPOTHESIS?

The following appeared in Light of April 9th:

Herr R. Seithel, Sr., writing on March 28th, from Freiburg, Baden, contributes the following brief narrative, for the truth of which he is in a position to vouch:

On Wednesday last the servant girl of one of my friends here told her mistress in the morning, that awakening in the night preceding, she saw her deceased father standing beside her bed. He told her: "Your sister-in-law is very sick and near to death." On her asking if she ought to go to attend her, he replied: "No, your sister Rosa will come for that purpose!" Towards noon of the same day a telegram from the girl's brother arrived in which he said: "My wife is very bad, come instantly."

The girl took the train, but returned the next evening and said: "I found my sister-in-law very bad; she had been confined and the attendant physician had to stay the two preceding nights with her. My sister Rosa arriving unexpectedly, I was enabled to intrust my sister-in-law to her care." This is certainly a clear case! Was it a dream? No, for the girl was awake. Was it a materialization of the father? Perhaps so, for the girl and her father had an exchange of words. The girl, as well as the family with whom she lives, have no idea whatever about Spiritualism.

If sympathy is a needed stimulant towards your health, you must reciprocate or give its equivalent. If not, you will be the greatest loser in the end.

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QUESTIONS AND ANSWERS.

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—That animals understand each other seems to be unquestioned. What is the principle upon which this is based?—Student of Nature.

Answer.—Psychometry. Animals are sensitive; man intuitive. Both are nature's tongue. But man has found a substitute for both. It is language—a more convenient mode of expression. Through it the other has become dormant for want of exercise. But mental activity or the allaying of his animal nature through education and spiritual development has reinstated it—first, by individual effort; then by heredity. The parents in whom intuition has been restored convey it to their progeny as a spiritual gift—a mental qualification—there being no physical heredity except what is dependent upon or fashioned by mind force. Sensitiveness in man is an animal qualification, or that which he inherits from the animal kingdom—the stepping-stone to intuition—but which he outgrows as he nears the more perfected spiritual state. The lower races are more sensitive than intuitive, but the convenience of language dulls both in ratio to the rise upward until the upper grade is reached, where they are reawakened by spiritual development, finally blooming out in intuition pure and simple, which is sensitiveness spiritualized and the faculty of knowing without thinking. Thinking or reasoning is more an effect than a cause—an effect of sense-consciousness; while intuition is causation per se, and leads to thinking of that which has been cognized by the soul direct. Sensitiveness is a qualification of the spirit, just as feeling is of the material body—one a lower grade of the same principle. But all are of one principle—life or consciousness as it exists in nature or God. A poet says it sleeps in the rock, dreams in the animal, and awakes in man. But it awakes before it reaches man. It already manifests in the plant, and if your sensitiveness was attuned to that of the flower you could enjoy much that is lost to your consciousness. Even intuition has to be keenly sharpened to sense it. Authors sometimes catch the voice of the plant and write as though it were an imaginary thing. They speak wiser than they know. In like manner many are conscious of the wants of the lower creations. They sense them psychometrically or intuitively. But these lower creatures understand each other readily. It is not an uncommon thing for a rose to mourn the loss of a near companion when plucked by the thoughtless hand of man. The lonely violet may appreciate the tender care of a mortal, but where two are in sympathetic touch with each other they sense the parting. Animals feel this in degree to their perfection in the scale of progress, individually and as species, or classes. Man knows this as he rises to the light of spirituality and love, or as he develops the latter, for love is the acme of all consciousness, and means God—being the individualization of the original principle, called life. Life is love or God, and consciousness is its attribute. Thus man is conscious. Without universal consciousness all would be blind force. With it all is law, order, growth, development, sensation, intuition, love—manifested in the lowest and the high-

est, only in degree, and perfumed in man, who steps out of material life, the image of the original, and like that, an immortal, conscious, loving entity or life principle—one the Father, the other the child.

Question.—What kind of spirits produce levitation of a table and answer questions by rapping, as a medium for that effect is developing in our vicinity?—L. B. B.

Answer.—Any kind, if they have the medium from which to draw the needed force or magnetism. But as mediums attract spirits according to their own moral and intellectual attainment the manifestations will be in accordance with this. A highly cultured or dignified medium would attract spirits who do things gracefully and with more or less gravity, though the most dignified medium may be overshadowed by a promiscuous circle or a curious crowd, who come to gratify their taste for the marvellous rather than to learn the spiritual lesson underlying the phenomena. No one medium can hold his own against an influence superior to his, for each one brings spirit attractions in harmony with himself, and run things to suit themselves. Even preachers are not always exempt from morbid curiosity, and thereby spoil conditions to the extent as to make the phenomena appear to come from devils rather than angels or loving spirit friends. Of course, they form erroneous conclusions, and report accordingly. The highest truth of Spiritualism is found in the home circle, where love reigns supreme and true spirituality controls the medium and his or her surroundings. The seance should be made a sacred shrine for lovers of truth and wisdom only.

Question.—What kind of diet is best for one who is developing mental mediumship?—Investigator.

Answer.—If you live on coarse food always leave room for a little more in comparison to the coarseness of the food. Mental workers, however, should eat as little coarse food as possible, and resort to the finer in comparison to the amount of their labor. But all can not afford this, and thus the need of abnegation. But abnegation means suffering to an extent, and this somewhat disqualifies him. Thus the need of beginning slowly until the system accustoms itself to this sort of dieting. But the finer the food the better the quality of the work—like cause, like effect. Mental workers, therefore, should be conditioned to be able to live on pure foods and the best—quality rather than quantity—for the finer foods assimilate more readily with the nerves, and afford the brain stimulation without clogging it or making it dull as coarse foods do. Thus a sensualist can not bring forth good brain effects, while moderation steels the brain for keen thoughts. Meats should be well cooked unless very tender and readily digested; for easy digestion permits the life forces to flow upward instead of downward, and the brain receives the surplus, inspiring it to thought. But on the quality of the food depends the quality of the thought.

Question.—If everyone has a spirit guide, as I am led to infer, how can anyone be responsible for his acts?—U. G. Rison.

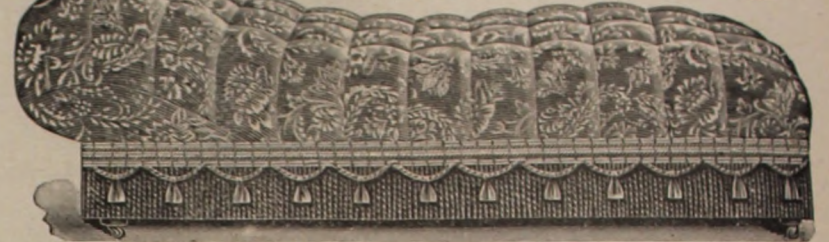
Answer.—A spirit guide is not a material guide. A spirit simply acts on the cause and trusts for effects. If a man is susceptible to spiritual guidance he will be guided rightly. If not, he must take his chances for being right or wrong. Self-sufficient, stubborn, proud, conceited or self-willed

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men can not be guided spiritually. The only chance to prevent them from doing harm to themselves or others is to put obstacles in their way. Even this is difficult, for it needs a cause to bring about an effect; and causes take time to grow, but they grow—sure and effective. If a statesman does wrong, or commits some selfish or arrogant act, his downfall will come later, and the injury made whole in other ways. Remember, the spirit world has not yet got the whole of mankind under such absolute control as to be able to guide it perfectly. It can and does rule a large portion of it, however, but all will come right in the end.

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The question that confronts us is, Shall we, as a body, continue to be responsible for all the insanities taught in the name of Spiritualism, and the crimes committed under its banner, or shall we define our position, that the world may know what true Spiritualism is by a vote of its representatives assembled in national convention? In other words, by our silence will we longer consent that our immortal banner shall be trailed in the dust?

As a remedy for existing evils, I propose the following basic principles, which contain no dogma, throw no stumbling block in the path of future progress, and bind no souls to images or superstitions of a dead and buried past:

BASIC PRINCIPLES OF SPIRITUALISM.

I. —We know but one God, whose name is Nature. Above Nature we can not rise, beneath it we can not fall. It is both omniscient and omnipotent—illimitable as the universe. The wisdom of today may pass in the revelations of tomorrow, but Nature endures forever.

II. We know but one devil, whose name is Ignorance, and whose twin children—Bigotry and Superstition—have conspired to darken the world with crime, war, famine and pestilence.

III. We believe in the universal brotherhood of mankind, without distinction of race or color, class or condition; but demand a good moral character of all who claim fellowship with us.

IV. —We believe that so-called death is but a release from the physical form; that as we have sown in this life, so shall we reap in the next; that life is never ending; that progress is eternal, and that each individual must work out his or her own salvation by atoning for every wrong done another, either in this life or the life to come, for no wrong goes unredeemed.

V. We believe that under certain conditions spirits can and do communicate with those in the mortal form.

VI. We believe all phenomena to be governed by the immutable laws of Nature—not miraculism.

VII. We recognize man's incapacity to discover all truth, and therefore recognize no complete revelation from the unseen—from what men vaguely term God—but believe that evolution will continue throughout the ages of eternity. We teach, but never enforce our beliefs upon anyone, and tolerate the opinions of all—accepting truth wherever found—but must demand a conformity to the above principles on the part of all who teach in the name of Spiritualism.

Being but a reed shaken in the winds from the immortal shore, I claim no honor for the authorship of the above principles. They are but echoes of voices from beyond the shadows—voices of those who fought our battles against the bigots while yet in the form, and who are now marshalled upon the eternal shore to lead us to the conquest of the world, if we will but accept their guidance. Then Wisdom, Truth and Justice shall reign supreme, and the mists of Ignor-

ance will rise in the golden lights of Reason.

These basic principles should be indorsed by all local and state organizations, and by each referred to the next annual meeting of the N. S. A. for final action. Resolutions and by-laws may be drawn up and passed by the various organizations from time to time, governing the conduct of members and covering issues of the hour—of time, place and condition, but these principles will endure as long as Nature weaves her endless web, and the depths of their meaning will continue to unfold to the perception of mankind with the progress of future ages.

Every sentence may be made the subject of educational, soul-elevating discourses, while no limit is placed upon the minds of men and women, no chains upon their feet, but every soul is urged to move onward and upward to the wisdom heights of Nature's temples, where future glory awaits them.

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 goody good; truthful without being
 fanatical; up-to-date without being
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 frivolous; accurate without being nar-
 row; and bold without being rantan-
 kerous. Any improvement to suggest?
 —Because you can not make the ed-
 itors believe they know nothing is no
 reason for stopping a paper. You do
 not buy rotten fruit because it is sold
 by the only man you know in the mar-
 ket. If another stall has it good at the
 same price you get it, and don't ask
 the seller's name, his pedigree or his
 politics. In like manner you should
 select your literature. Take it on its
 merits—its intrinsic value—and fill

yourself with healthy reading matter
 as you would your stomach with heal-
 thy fruit.

—In a letter dated the 7th of April
 a worker declined the honor of having
 his photo inserted in the Light of
 Truth on the ground that he was not
 seeking such notoriety. On the 30th
 it appeared in another paper, despite
 his aforementioned reasons. Such fatality
 makes one seem inconsistent; but those
 who care least for publicity often get
 the most, while the morbidly anxious
 or craving for newspaper mention
 have it most charily given to them,
 proving that newspaper men are sen-
 sitive and know the bottom causes of
 that which comes to their inspection
 —even to the reasons why a worker
 may refuse to have his photo printed.

—It is strange that the secular pa-
 pers should know so many more
 things about Spiritualists and their
 doings than come under our notice or
 are made known to us by our many
 correspondents. But then they can
 easily fabricate news—from a mere
 whisper making a cannon roar—and
 Spiritualists believe it. Now, if every
 true believer in Spiritualism would
 subscribe to one of his own papers,
 and then change off so as to allow all
 a share of his patronage, we could en-
 large our publications and make facil-
 ities to admit all the news concerning
 the cause, and have it reported cor-
 rectly. But as it is, the unliberality
 of many cause its like to be created
 against them as an effect of a natural
 cause.

—"I see Rev. Mr. Blank has been
 calling down Spiritualists for believ-

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 tigated with the same faith that he
 expects from his hearers concerning
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 ferent conclusion; for if faith is the
 saving grace of Christianity, it is no
 less so in Spiritualism, for faith in
 a higher power is the condition needed
 to bring that power into the seance
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 two or three are gathered in His name

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